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According to the 1956 YEARBOOK of the American Baptist Convention, the average cost of educating one student for one year in our eleven Seminaries and Training Schools amounted to \$2,150.00.

Dividing the enrollment of each school into its total expenditures, as reported on page 400, the per capita cost is as follows:

School	Enrollment	Cost to Train One Student
1	99	\$4,234
2	111	2,478
3	62	2,244
4	182	2,237
5	30	2,213
BMTS	71	2,147
7	29	2,043
8	195	1,784
9	215	1,699
10	161	1,332
11	296	1,243

Thus, BMTS ranked exactly in the median position and spent \$3 less than the average cost of all eleven schools.

In all our schools the student pays but a fraction of the cost of his education and in many instances the share of the student is subsidized in part by scholarship assistance.

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President

Miss Gudrun Engler
Director of Student Recruitment

MISSIONS

An International Baptist Magazine

Vol. 155

April, 1957

No. 4

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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Who's Who IN THIS ISSUE

ELMER E. ADAMS is an American Baptist missionary in South India.

JOHN SUTHERLAND BONNELL is the minister of the Fifth Avenue Presbyterian Church, New York, N. Y.

RUSSELL E. BROWN is an American Baptist missionary in Burma.

BARBARA CALHOUN (Mrs. Glenn Calhoun) is White Cross chairman, Woman's Baptist Mission Society for Colorado.

J. MARIO CASANELLA is principal of Colegios Internacionales, El Cristo, Oriente, Cuba.

CLIFFORD G. HANSEN is secretary of the department of public relations, American Baptist Home Mission Societies.

LOIS M. HAMPTON is an American Baptist missionary in Japan.

C. DWIGHT KLINCK is director of Brooks House of Christian Service, Hammond, Ind.

JOHN G. KOEHLER is the minister of the Calvary Baptist Church, Providence, R. I.

EDITH V. MOUNT (Mrs. Ira C. Mount) is treasurer of the National Council of American Baptist Women.

ADOLFO ROBLETO is the pastor of the First Baptist Church, Managua, Nicaragua.

EDMUND C. SHAW is director of the department of visual aids, Council on Missionary Cooperation, American Baptist Convention.

LOUISA R. SHOTWELL is associate secretary, division of home missions, National Council of the Churches of Christ in the U.S.A.

EVELYN BICKEL TOPPING (Mrs. W. F. Topping) is a retired American Baptist missionary living in Japan.

EDWARD B. WILLINGHAM is general secretary of the American Baptist Foreign Mission Societies.

The Cover

Mrs. Ralph L. George (right) and her Filipina assistants in the kindergarten on the campus of Central Philippine University, Iloilo. See "Baptist Missions in the South Pacific," by Edward B. Willingham, on pages 19-21 of this issue.

Picture Credits

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April Quiz

1. The Child-Care Center is a symbol of the far-reaching influence of the dollars put into migrant ministry. Which offering will help toward this work?

2. Who are a tower of strength in the Philippines?

3. There are an estimated (1) 80,000; (2) 800,000; (3) 280,000 Swatow-speaking Chinese in Hong Kong today. Which is correct?

4. What is the name of the new film on Burma, and who photographed it?

5. On November 30, 1956, occurred the dedication of the Bickel Memorial Church. True or false?

6. What might train children to be better givers in their adult life, and to know more about our missionaries?

7. Who began his pastorate a few years after V-J Day, and what is the name of his church?

8. The entrance of Christ into his life made him want "to brother all the souls on earth." What is the name of that man in literature?

9. Colegios Internacionales is a link in a chain of (1) 50; (2) 110; (3) 78 evangelical schools of various denominations situated in strategic places in Cuba. Which is correct?

10. The Board of Education and Publication is conducting a survey in an effort to determine what we American Baptists are going to do toward the expansion and support of our schools and colleges. True or false?

11. No Woman's Society should be permitted to carry a large balance in its treasury. Why not?

12. What will be observed on April 28?

13. The Colombian Government is reconsidering its ban on Protestant missionary activities in rural areas by reopening some (1) twenty; (2) fifty; (3) ten or more churches in that area. Which is correct?

14. In contrast to teachers who do a superficial job of teaching, there are hundreds of thousands of teachers who prepare their church-school lessons carefully. Who said that?

15. Paganism is distorting the view of some citizens who are forgetting what it means to be an American. What are some of the forms of paganism in our country?

16. What is the final test of our Christianity?

17. "Is Jesus Christ the Hope of the World?" Name the book which deals with this question.

Answers to Quiz on Page 47

April, 1957



does anyone love a blind child?

HE IS FOUR YEARS OLD. Yet in his own world of darkness he has never known what it is like to be loved. That's because he is nobody's child. BLIND, ALONE and HELPLESS he has never known what it's like to have even the most essential clothes and food he needs. Certainly, your heart would ache to take his hand in yours. And he's only one of the hundreds of blind and destitute children we know of who need love and Christian care.

In the name of Jesus Christ who loved the children and opened the eyes of the blind, you can help a blind child through the John Milton Society which helps to feed, clothe and care for blind children in 33 Christian Schools in Africa, the Middle East and Asia, and provides many services in America.

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Newsbriefs

Edwin H. Tuller To Head C.M.C.

Edwin H. Tuller, of Boston, Mass., was recently elected general director of the Council on Missionary Cooperation and associate general secretary



Edwin H. Tuller

of the American Baptist Convention. The announcement was made by Emil Kontz, pastor of the First Baptist Church, Birmingham, Mich., and chairman of the C.M.C. The General Council concurred in the election. Mr. Tuller will succeed Ralph M. Johnson, who is the newly elected president of Berkeley Baptist Divinity School, Berkeley, Calif. The new director will assume his duties in June, when he will leave his present position as executive secretary of the Massachusetts Baptist Convention, which he has held since January 1, 1955. Prior to that he was general secretary of the Connecticut Council of Churches, 1950-1954; assistant executive secretary and director of Christian education of the Connecticut Baptist Convention, 1944-1950; and assistant pastor, Calvary Baptist Church, Washington, D.C., 1939-1944. Born in Hartford, Conn., Mr. Tuller graduated Phi Beta Kappa and Magna Cum Laude from Brown University, Providence, R.I., where he received an A.B. degree. He has a B.D. degree from Colgate Rochester Divinity School, Rochester, N.Y.

Protest Cancellation 'Luther' TV Showing

Pressure from the Roman Catholic Church has been cited as the reason why a Chicago television station canceled the TV premiere of the film

Martin Luther. Protestant churchmen have charged WGN-TV with "a violation of the freedom of the press," while producers of the film call the action "a real disservice to religious understanding." Pending a review, a formal protest to the Federal Communications Commission is planned against the station for banning the film. A leading Roman Catholic periodical, *The Commonweal*, has taken sharply to task the Roman Catholics who blocked the showing. Reviewing developments in the controversy, *Commonweal* said "there can be little doubt that the flood of phone calls and letters objecting to the film came from Catholics," and "whether the Catholics were organized or not . . . their pressure caused a television station to cancel the showing of *Martin Luther*." The magazine continued, "No matter how good their intentions, they have damaged the fabric of our democratic society; they have damaged the Catholic Church; and they have damaged relationships between Catholic and Protestant in this country."

Linfield Plans New Apartment House

Plans for the construction of a new \$75,000 apartment house for faculty and student married couples at Linfield College, McMinnville, Oreg., have been approved by the board of trustees. The new building will provide housing for eight families. Construction will involve removal of the first of the old veterans' housing units on the campus, said Harry L. Dillin, president of the college. He added that

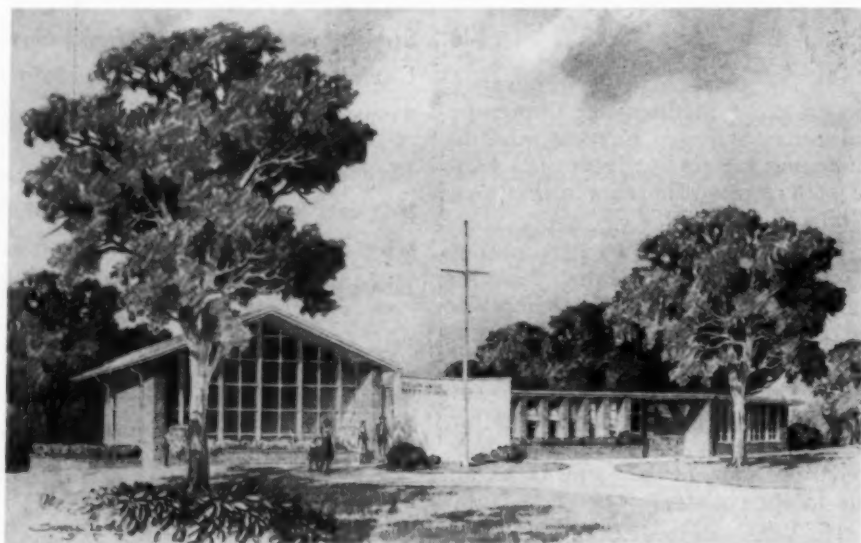
this apartment house is a pilot project which could expand into a program for the construction of other apartment houses to replace the remaining veterans' housing units. Linfield currently has 137 married students.

New Jersey Baptist Headquarters Dedicated

The new headquarters building of the New Jersey Baptist Convention, located at 231 Main St., East Orange, was dedicated on February 2. Words of appreciation were spoken by Harold F. Stoddard, executive secretary of the convention, and the dedicatory address was delivered by Roy B. Deer, of the Colgate Rochester Divinity School, Rochester, N.Y., and former convention secretary, 1943-1949.

Reuben E. Nelson Speaks Against Protestant Persecution

In a statement declaring that constant attention is being given to the situation in Colombia, South America, through the American Embassy at Bogota, the United States department of state has pledged itself to "continue to make every effort to obtain full protection and consideration for the rights and property of citizens of the United States." Reuben E. Nelson, general secretary of the American Baptist Convention, speaking as vice-chairman of the department of religious liberty of the National Council of Churches, welcomed the news that the Colombian Government is reconsidering its ban on Protestant missionary activities in rural areas of the country. He commented that "the reopening of some twenty or more churches in



Artist's rendering of the new edifice of the Willow Grove Baptist Church, Willow Grove, Pa., ready for occupancy about Easter. Building sponsored jointly by American Baptist Home Mission Societies and the Philadelphia Baptist Association. Organized March 4, 1956, with 63 members, church now has 108 members. Thirty baptisms last year. Pastor is Herschel W. Rogers

A REPORT TO THE BAPTISTS on ALDERSON-BROADDUS COLLEGE

Philippi, West Virginia

Dear Friends:

The welfare of our private Christian Colleges is important to Baptist people everywhere. How tragic has been the recent loss of three more of our historically related institutions—Storer, Shimer, Shurtleff. This brief report is an attempt to inform our friends that in Alderson-Broaddus, Baptists have a growing example of what a small Christian College can be and can become if its denomination and friends are loyal and determined.

RICHARD E. SHEARER, President

PLANT FUNDS:

Total Lands, Buildings, Equipment \$1,365,503.86.

PLANT EXPANSION: (now in progress)

New Dormitory (150 Students) — \$456,000.00.

New Library-Auditorium Shell — \$268,722.00.

FACULTY COMPETENCE: (5 year report)

With earned doctorates — increased from 4 to 8.

With masters degrees — increased from 11 to 14.

With bachelor's degrees — decreased, 8 to 3.

STUDENT ENROLLMENT:

Since 1953 enrollment has increased 69%.

20% are preparing for church-vocations.

59% are Baptist affiliated.

INCOME AND EXPENSE: (5 year summary)

	1951-52	1952-53	1953-54	1954-55	1955-56
Gift Income	\$51,602.90	\$63,648.84	\$95,352.06	\$72,093.94	\$156,899.14*
Tuition Income	48,701.82	51,407.32	56,083.21	80,577.76	97,915.19
Total Income**	180,377.56	201,290.14	240,460.42	288,961.20	321,851.89
Total Current Expense***	188,098.43	210,598.50	224,211.57	252,751.33	303,664.39
General Fund	Loss	Loss	Balance	Balance	Balance
Net Loss or Balance	\$ 7,720.87	\$ 9,308.36	\$ 1,810.28	\$11,465.00	\$ 4,243.14

* Includes recent capital campaign income.

** Includes auxiliary enterprise income.

*** Does not include major capital improvements.

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2. Student Union enlargement.
3. Funds for completion of auditorium.
4. Endowment for scholarships and current needs.
5. Increased Library Holdings.

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the so-called 'mission territories' of Colombia would seem to be an indispensable first step toward any practical solution of the long-standing issue." The twenty churches referred to were those closed during 1956. Since January, 1953, when the ban was announced in a government order, many churches and church-supported schools were closed because they were Protestant. At the same time the Roman Catholic Church was given the exclusive right to carry on religious education activities in the affected areas. Since the ban was imposed, numerous acts of violence and destruction, including the burning of church property, were carried on against Protestant churches. Protestant groups in the United States, including the National Council of Churches, have protested against both the ban and the ensuing violence.

Oscar W. Henderson Tenders Resignation

The resignation of President Oscar W. Henderson, of The Baptist Institute for Christian Workers, was announced recently by the board of trustees. Dr. Henderson had served the institute as president since 1943. In 1952, under his guidance this American Baptist school for girls entering church-related vocations was relocated from Philadelphia to a spacious campus near Bryn Mawr, Pa. Prior to his work at Baptist Institute, Dr. Henderson served for four and one-half years as executive secretary of the Detroit Baptist Missionary Society, Detroit, Mich. He also served Baptist pastorates in Baltimore, Md., Mt. Holly, N.J., and Trenton, N.J. In addition, he has served for nine years as a member of the board of managers of the American Baptist Foreign Mission Societies, and has long been a trustee of Crozer Theological Seminary, Chester, Pa. From 1935 to 1938, he was president of the New Jersey Baptist Convention, the first minister chosen for this office in sixty-three years, and was made a life member of the board of managers of the New Jersey Baptist Convention.

Chaplain H. W. Howe Receives Award

American Baptist Chaplain (Captain) H. W. Howe was the recipient of the annual Four Chaplains Award. The award, presented on February 2, in the Grand Ballroom of the Waldorf Astoria Hotel in New York city, commemorates the four chaplains who gave away their life jackets to their shipmates when torpedoes sank the U.S.S. *Dorchester* in the Second World War. The Four Chaplains Award is given by the Chaplain Alex-

ander D. Goode Lodge, B'nai B'rith, in cooperation with the Armed Forces Chaplains' Board. It was presented to three chaplains, one from each branch of the armed forces, who contributed to interfaith good will. Chaplain Howe is the district chaplain of the Eleventh Naval District, San Diego, Calif. He attended Colgate Rochester Divinity School and served as pastor of the Central Baptist Church, Westfield, Mass., before entering the naval chaplaincy in 1938.

Baptist Layman Elevated To State Supreme Court

Matthew W. Hill was recently appointed chief justice of the Washington State Supreme Court. A prominent Baptist, Judge Hill is a member of the General Council of the American Baptist Convention and a former convention vice-president. He is chairman of the board of deacons of the First Baptist Church, Olympia, Wash. Prior to his new appointment, he was a judge of the Washington State Supreme Court.

Massachusetts Receipts Now Sent Direct

The Massachusetts Baptist Convention has joined fourteen other American Baptist state and city offices in sending missionary receipts direct from the churches to the New York business office. Previously, Massachusetts churches sent funds to their state office, which deposited the money, issued receipts, and sent monthly reports to the American Baptist Convention. For a greater bookkeeping economy, the work is now handled direct through the office of the Council on Missionary Cooperation. The state office still may keep a record of the churches' giving by means of regular reports from the New York office. Stephen J. Goddard, auditor for the council, commenting on the bookkeeping changeover, said that it is purely a mechanical operation which in no way interferes with the cordial relationships between a state office and the churches in its area. The New Hampshire Baptist Convention also voted to adopt the direct-receipts collection plan starting in June.

New-Frontier Projects Number 155

Funds received for Churches for New Frontiers, since the outset of the program in 1953, totaled \$4,555,000 at the end of 1956. The money is proportionately distributed through state and city convention offices and the American Baptist Home Mission Societies. "To date, the Home Mission Societies have received over \$2,250,000 and have voted loans to 155 new-front-

MISSIONS

tier projects with this money," said Lincoln B. Wadsworth, secretary for the department of church extension. "With money being repaid month by month, one new church can be started with this money each month," Mr. Wadsworth continued. "Great as this amount of money may seem, it is still not nearly enough to meet the needs of the denomination. Established churches will have to take a greater part in the sponsoring and establishment of new churches if American Baptists are to take their rightful place in this field," he added.

Pittsburgh Association Employs Director of Public Relations

Chilo W. Burnham, Jr., was recently appointed director of public relations for the Pittsburgh Baptist Association, Pittsburgh, Pa. Mr. Burnham was formerly engaged in the practice of law at Carrington, N.Dak. Prior to this, he was administrative assistant to the late Charles R. Robertson, member of Congress, from North Dakota. The new director will work in close cooperation with the executive secretary of the association, Lester W. Bumpus, seeking to further Pittsburgh Baptist Association programs by effectively bringing them to the attention of all American Baptists in the Pittsburgh area, as well as keeping the general public informed of Baptist activities.

Theological Journal Under Consideration

The American Baptist Historical Society is considering the possibility of starting a "Journal of History and Theology." This study stems from the widespread demand for a channel for theological discussion among American Baptists. Plans indicate a quarterly journal that would carry creative articles by Baptists and encourage diversity of viewpoints. A prominent feature would be relevant book reviews. What is your reaction to this proposed plan? Would you subscribe? Would you help promote subscriptions? Share your thinking about this matter by writing to the Department of Theological Education, 152 Madison Ave., New York 16, N.Y.

Albert H. Gage Organizes Ninth Church

Albert H. Gage, director of church extension and veteran member of the staff of the Detroit Baptist Missionary Society, gave leadership in the organization of an American Baptist church in Livonia, Mich. This is the ninth church organized by Dr. Gage in the Detroit area during the past three years. An author and outstanding authority in Christian education and

April, 1957

CHRISTIAN HIGHER EDUCATION



The lines are getting longer! Lines of young people like these, completing their registration for a new semester at Franklin College. Lines of others waiting outside the doors of colleges and universities waiting for admission. Franklin enrollment increased 50% from 1952 to 1956, and the really steep rise in college age population and college enrollments is yet to come!

What kind of college experience will these young people have? — small college or large university? — rich and broad liberal arts program or immediate specialized vocational curriculum? — leadership growth opportunities or anonymity, with personal recognition, at best, reduced to the blurred face on an "I.D. Card"?

Bluntly, will our Christian Colleges, intimate, concerned, and committed, meet the challenge ahead with sufficient personnel, facilities, and equipment? Will the vital Christian ministry to students at our large university centers be expanded proportionately? So much depends on the insight, concern, and support of committed Christians in the churches!

If all of the young people with college ability find a place in college anywhere, it will be an accomplishment. Yet it is important not only that they have a *place*, but that they be helped to grow in Christian purpose and power while their minds and methods are improving. It is important that they learn not only how to feed, mechanize, arm, and defend a nation, but that they learn how to lead their nation and the world to feed on the Bread of Life, to dedicate its tools to constructive humane purposes, and to defend Right, Truth, and Peace.

Sunday, April 28, is Christian Higher Education Day. You and your church should ponder these things. Then your delegates to Philadelphia late in May can act wisely and courageously to meet the responsibility of American Baptists in Christian Higher Education.

HAROLD W. RICHARDSON, *President*

FRANKLIN COLLEGE OF INDIANA

FRANKLIN, INDIANA

church leadership, Dr. Gage inspires others by the spirit of enthusiasm and sense of mission which characterize his accomplishments during "retirement."

International University Holds First Commencement

Commencement Week was observed at International Christian University, in Japan, March 17-21. This was the first class to be graduated from the new university since it was founded by the fourteen major denominations in the United States and Canada. Georgia Harkness, professor of applied theol-

ogy at the Pacific School of Religion, Berkeley, Calif., now on a sabbatical leave, delivered the baccalaureate sermon. Hachiro Yuasa, president of the university, gave the commencement address and awarded diplomas to the 178 graduates. The foundation has raised since 1949, approximately \$5,000,000 for the university.

CBS 'Church of the Air' Sermons Offered

Gordon M. Torgersen, pastor of the First Baptist Church, Worcester, Mass., spoke on the coast-to-coast CBS "Church of the Air" radio program on

January 13, on "Facing Temptation." On February 17, Jitsuo Morikawa, secretary of the department of evangelism of the American Baptist Home Mission Societies, was the speaker on "A Disciplined Faith." Copies of these sermons are available and may be procured by writing to the Department of Radio and Television, 152 Madison Ave., New York 16, N.Y. Please enclose a self-addressed return envelope, large size (No. 10), with six cents postage attached.

Tithing Increases In Bengal Churches

American Baptist Missionary C. Louis Kau, located at Nekursinin, Bengal, India, reporting on the progress of tithing in the Baptist churches in his field, writes: "There is a willingness to give, and giving has increased in most churches. But in the slack season, when so many are out of work, it is difficult to secure enough funds to pay the pastor's salary. One church has done exceptionally well by paying its pastor every month, but another church has been unable to pay anything. Now that churches are taking on the support of the pastors, both have shown an improved attitude toward their Christian responsibility. They are now realizing that the witness of the church is not just the responsibility of the foreign missionary, but is a mutual responsibility of all believers."

Everett Carleton Herrick Passes Away

Everett Carleton Herrick, president emeritus of the Andover Newton Theological School, Newton Centre, Mass., died on February 13. Dr. Herrick, born in 1876, was a graduate of Hebron Academy, Colby College, and The Newton Theological Institution, all Baptist-related schools. He was pastor of Baptist churches in Charlestown and Fall River, both in Mass. From 1926 to 1931, he served as president of The Newton Theological Institution, and as president of Andover Newton Theological School, from 1931 until 1946, at which time he retired.

Mrs. Edna M. Martin Receives Service Awards

Mrs. Edna M. Martin, director of the East Side Christian Center, Indianapolis, Ind., was awarded three certificates for outstanding service to the community during 1956. The first certificate was awarded by the business and professional women's committee, of the woman's committee of the Woman's Convention, auxiliary of the National Baptist Convention, Inc. The award was for "outstanding con-



Ewing Galloway

PORTRAIT OF A YOUNG MISTRESS OF THE MANSE

This bright young lady, Nancy Marilyn Brooks, expects to attend college as a member of the class of 1970. Careful preparation is needed in considering such a long range plan. One must be sure, for instance, that if anything should happen to the breadwinner, his family would continue to receive income. Realizing this, her father, pastor of an American Baptist Convention church, became a member of The Retiring Pension Fund soon after his ordination. He knows that with the special benefits which Retiring Pension Fund membership provides, he can look forward with confidence. Even if something should happen to him, Nancy would have her chance to go to college.

You can have a share in providing our Baptist ministers and their families with Retiring Pension Fund protection by purchasing an *annuity gift agreement* from the Board. M and M annuities are a sound investment guaranteeing a regular income during your lifetime. Then the residue remains with the Board increasing its resources and extending its program of aid to Baptist ministers and missionaries.

For further information please write:

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tribution to the religious and civic welfare of the people." The second award was presented by the Tau Gamma Delta Sorority, Gamma chapter. The citation reads: "In recognition of your ability and achievement as one of the outstanding women of our city." The third award was by the Indianapolis Council of the National Council of Negro Women. The East Side Christian Center is operated under the auspices of the American Baptist Home Mission Societies.

Correction, Please!

In the photograph on page 21 of our March issue, C. Dwight Klinck is at the left, not at the center, as inadvertently stated.

In a Word Or Two

■ Eastern Baptist Theological Seminary announces the appointment of Arthur Bamford Crabtree, of Zurich, Switzerland, as professor of theology, effective in September. Since 1949, Dr. Crabtree has served as professor of systematic and biblical theology at The Baptist Theological Seminary, Rüschlikon, Zurich. Previously, he held pastorates in Fleetwood and Leeds, both in England.

■ Theodore L. Rich was appointed Eastern representative of The Ministers and Missionaries Benefit Board to succeed Dean Wright, who recently became assistant director. Mr. Rich has served the M. & M. Board as a special representative in the Rocky Mountain area for the past two years. He will transfer to the East Coast following the Philadelphia sessions of the American Baptist Convention.

■ Millicent Engel, formerly a missionary in South China and until recently a registered nurse at the American Baptist hospital at Limbe, Haiti, will soon join the staff of Mounds Park Hospital, St. Paul, Minn.

■ Thomas R. Bennett II, formerly chairman of the department of philosophy, Willamette University, Salem, Oreg., was recently named director of the newly organized educational program of the department of church and economic life of the National Council of Churches. Mr. Bennett will develop the council's first educational program for the laity on the relationship between economics and the Christian faith.

■ J. Oscar White, pastor of the First Baptist Church, Steubenville, Ohio, retired on March 31.

■ Lemuel Petersen became minister of education and community outreach of the Hyde Park Baptist Church, Chicago, Ill., on March 16. Rolland W. Schloerb is minister of the church.

■ C. E. Bryant recently became director of publications for the Baptist World Alliance, Washington, D.C. For seven years previously he had been public relations director at Baylor University, Waco, Tex.

■ Curtis R. Nims is the new vice-president at Northern Baptist Theological Seminary, Chicago, Ill.

Anniversary Celebrations

■ Mounds Park Hospital and the School of Nursing, St. Paul, Minn., its 50th.

■ Clarence W. Cranford, the 25th of his ordination and his 15th as pastor

of Calvary Baptist Church, Washington, D.C.

■ The Hungarian Baptist Church, New York, N.Y., its 50th. George B. Balla is the minister.

■ Leffingwell Church, Bozrah, Conn., its 125th. Kenneth W. Hatch, minister.

■ Fifth, of the dedication of Jaro Evangelical Church, Iloilo, Philippines, Thomas P. Gabio, Jr., pastor. (The editor attended the dedication ceremonies five years ago.)

■ First Baptist Church, Owosso, Mich., its 100th. Robert Stuart Shahbaz and Paul Jusdon Laube are the ministers.

FROM THE PRESIDENT'S DESK



Dear Friends:

So many of you have indicated your interest in the Spanish American Baptist Seminary's Expansion Program as you have made inquiry, and sent pledges and gifts. Your generous response thus far toward the \$200,000 goal makes it possible for us to start construction on the urgently needed new class-room building.

We also have gifts to cover approximately one-half the cost of the all-purpose auditorium. As gifts continue to come in, we will soon be able to build this second unit in our Expansion plans.

We are confident that many friends have not yet sent their gifts or pledges. When they do — we will be able to build the proposed Women's Dormitory building and thus complete the three-unit Expansion project.

All of us here at the Seminary give thanks to God daily for all of you and your assistance.

Gratefully yours,

Benjamin R. Morales, PRESIDENT

SPANISH AMERICAN BAPTIST SEMINARY

512 South Indiana Street

• Los Angeles, California

World Christianity

By ANNA CANADA SWAIN

Faith and Order At Oberlin

Paul S. Minear, of Yale Divinity School, secretary for program study for the Faith and Order conference at Oberlin next summer, has announced that three hundred groups across America are engaged in "ecumenical conversations." The work of the conference will be guided by the four principles which the Faith and Order group has adopted: (1) Its main work is to draw the churches out of isolation into conference. No church will be asked to be disloyal to its convictions or to compromise them, but to explain them to others while seeking to understand their point of view. (2) Its conferences are to be conferences of delegates officially appointed by the churches to represent them. (3) The invitation to take part in these conferences is addressed to all Christian churches "which accept our Lord Jesus Christ as God and Saviour." (4) The work of the movement is not to formulate schemes or to tell the churches what they ought to do, but to act as the servant of the churches in the preparatory work of clearing away misunderstandings, discussing obstacles to unity, and issuing reports to be submitted to the churches for their consideration.

Ecumenical Institutes In U.S. and Canada

Because of the large number of churchmen who will be in the United States this summer for the meeting of the central committee of the World Council of Churches, to be held at Yale Divinity School, a large number of institutes will be held in North America. Among the speakers at these institutes will be the Bishop of Chester, of England; Martin Niemöller, of Germany; Bishop Leslie Newbigin, of South India; and Metropolitan James, of Melita. Others already listed include V. E. Devadutt, Bishop Rajah Manikam, Russell Chandran, and R. D. Paul, all of India; and Andrew Thakur Das, of West Pakistan. Institutes will be held in Texas, Oklahoma, Massachusetts, New York, Pennsylvania, Indiana, and in three cities of Canada.

Lutheran World Federation Holds Third Assembly

At their assembly to be held in Minneapolis, August 15-25, the Lutherans will use a study document entitled "Christ Frees and Unites." The

document has already gone out to the fifty-seven member churches around the world. In addition to seven hundred delegates from twenty-nine nations, there will be accommodations for five thousand visitors as observers.

Christian Author In Trouble

The entire Christian world has been much disturbed over the recent action of the National Government of South Africa in arresting 156 people, many of them prominent church leaders, on the charge of treason. One of the latest victims was Alan Paton, author of *Cry, the Beloved Country* and *Too Late the Phalarope*. Mr. Paton has been charged under the 1933 Provincial Notice Act with attending and taking part in a meeting of the civil-liberties committee, which is working for the release of the prisoners. Those arrested are known to be opposed to South Africa's racial-segregation policies. The Nationalist Party is almost entirely tied up to the Dutch Reformed Church of South Africa.

American Baptist Heads Study Group

Paul R. Albrecht, American Baptist, heading a group studying areas of rapid social change for the World Council of Churches, has announced that three new people have been added to their staff. They are the Daisuke Kitagawa, American of Japanese descent; M. M. Thomas, of India; and John Karefa Smart, medical doctor of Sierra Leone. The study is being supported by a grant from John D. Rockefeller, Jr., and supplemented by the Phelps-Stokes Fund, in order to extend the African phase of the study.

The Christian Hope And the Jewish People

Since the debate in Evanston in 1954 on the Christian approach to the Jews, the joint committee of the International Missionary Council and the World Council of Churches has been studying the subject. Last fall, in Bossey, a consultation was held in which papers were read by leading European and American theologians. The subject was studied both historically and in the contemporary scene, with consideration also of the plight of Arab refugees. Discussion focused on such matters as the inseparable connection between the Christian gospel and the revelation of God in the Old Testament; the significance of the continued existence of Jewish people despite persecution; and issues of Christian eschatology. Conclusions of the study which have been reached will soon be released by I.M.C. and W.C.C.

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AT ALL BOOKSTORES

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Letters...

TO THE EDITOR

SIR: The enclosed amount is to advance my subscription. I do not want to be without my *MISSIONS*. I was born in 1864. The Lord has been my guide and helper.

MAY BROWNLEE

Page, S. Dak.

SIR: Elbert E. Gates, Jr.'s, "As I See the Mission Enterprise" in February *MISSIONS* is at once realistic and inspiring. Dana M. Albaugh's "The Signs of the Times" is incisive and relevant. These, along with the editorials and other articles, will leave minister and subscriber without excuse for a vigorous presentation of the America for Christ Offering. The members of my visible and radio congregations this Sunday, during the morning hour of worship, will be given the opportunity to share in my enthusiasm generated by *MISSIONS*.

A. F. BALLBACH, JR.

Oneonta, N. Y.

SIR: "Race Relations and the American Churches," by J. Oscar Lee, well deserves the center spread of the February issue. Dr. Lee left January 14 for a three-month visit to Northern and Southern Rhodesia, Kenya, Pakistan, India, Ceylon, and Malaya. He is meeting in each place those most active in the struggle for improved race relations. As executive secretary since 1946 and as an American Negro, Dr. Lee will try to discover how far his Christian experiences in America can be applied.

The World Council of Churches has sent him on this mission to find out ways in which the churches can most effectively help one another put Christian principles into practice. At Evanston, Ill., in 1954, the Second Assembly declared "that segregation in all its forms is contrary to the gospel and incompatible with the Christian doctrine of man and with the nature of the church of Christ." Member churches here were urged "to renounce all forms of segregation or discrimination and to work for their abolition within their own life and within society."

Missions conference at Green Lake in August has secured Dr. Lee's services. We shall have the opportunity to hear a report of his findings from this important research project.

BERNICE COFER

New York, N. Y.

SIR: I was very much interested in the article by Paul C. Carter in the March *MISSIONS*.

I believe that this whole matter of Baptist-related colleges, so called, should be reopened and presented in open session at the next meeting of our convention in Philadelphia, Pa. "Related" seems to be a word that is open to various meanings. To my own firsthand knowledge, several of the colleges listed in Mr. Carter's article are in no way Baptist-related. One such college listed has several hundred students, but for the year 1956-1957 only forty-nine Baptist students. This same college has a Congregational president and a Methodist chaplain. It is one of our best educational institutions, but that does not make it Baptist-related.

I further believe that we should have a new definition of what constitutes a Baptist-related college. I for one feel that a Baptist-related college should have: (1) a Baptist

president; (2) a Baptist chaplain; (3) some course in our Baptist history and polity; (4) at least one-third of its trustees from Baptist churches and boards; (5) a majority of its students from Baptist churches and homes. I do not see how a college with less than the above can be called "Baptist-related."

I am in favor of raising all the money we can for our fine seminaries, and our home- and foreign-mission schools, but in no way

in favor of tying the so-called Baptist-related colleges up with the campaign, unless we get a new definition along the above lines.

I do favor individual scholarships through Baptist churches, based upon the number of college-age young people in the church who have been accepted by a standard college or university.

WARREN E. MESLER

Newport, Vt.



EASTERN IS KNOWN BY HER ALUMNI

Dr. Theodore E. Bubeck, '40, serves as missionary to the Belgian Congo, Africa. Dr. Bubeck's ministry is indicative of the dedicated service in which many Eastern men and women are engaged.

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As I See It

By WILLIAM B. LIPPARD

ON ARRIVAL in the United States recently, the King of Saudi Arabia received immense front-page newspaper publicity because of the public snub given him by the Mayor of New York. He refused to receive the King. He denied him the usual courtesies accorded distinguished visitors. And, what was worse, the City Council majority leader referred to the King as a monkey. Later he apologized, but the damage had been done.

The King is a dictator, more absolute than Hitler ever was. His kingdom is almost half as large as the United States. He is fabulously rich, with an annual income exceeding \$300,000,000. One-third of the world's oil reserves lies under Arabian soil. On his ocean voyage he distributed \$20,000 in steamer tips. While here he bought sixty custom-built Cadillac cars at a cost of \$1,000,000.

Why did the Mayor snub the King? Because the King hates the Jewish Republic of Israel, which was carved out of his native land after the Second World War; because he tolerates slavery; because he is anti-Roman Catholic; and because as a polygamist he probably has as many wives and concubines as did his remote Old Testament ancestor Ishmael.

I am also opposed to offensively ostentatious wealth, to anti-Semitism, and to anti-Roman Catholicism, which claims hundreds of millions of adherents. I stand for full religious freedom for all. I also am opposed to polygamy and slavery. But such disapproval can never justify rudeness or lack of ordinary courtesy. When any person comes to the United States as the President's guest, since I am an American citizen, he is also my guest. Out of six hundred letters which the Mayor received, some sixty-five per cent approved his snub! We Americans are still an immature people, similarly infantile in our reaction to the royal visit. The Mayor's snub was interpreted as a shrewd political gesture, for he needs New York's overwhelming Jewish and Catholic vote to assure his re-election. For anybody in New York to alienate the Jewish and Catholic vote is the

surest road to political suicide in any election.

What effect the Mayor's snub will have on the President's efforts to win the King as an ally against Russia, remains to be discovered. Apparently, he is desperately needed by the United States in the event of another global war. Must we complacently assume that one million American boys may die in the hot desert sands of Arabia to keep its oil out of Russian control? The Mayor and all who agree with his snub should have thought of that before the King was called a monkey. And any delay in starting Christian missionary effort in Arabia, and any continuance of the King's anti-Semitism and anti-Catholicism, can likewise be blamed on a Mayor who appeared to give politics precedence over statesmanship.

In the King's honor a cocktail party was held in Washington. *But there were no cocktails!* Facetiously the newspaper reporter commented that guests had a choice of fruit juices. At the United Nations luncheon, also in honor of the King, all toasts were drunk with water instead of wine. As a faithful Moslem, the King drinks no liquor. At least give him credit for abstinence from alcohol, the enormous consumption of which in a so-called Christian country to him must have seemed incredible.

The Department of State, with public approval, invited three Russian politicians to visit the United States last fall to study our political campaigns and election procedures. Everywhere they were heartily welcomed. A past commander of the American Legion (believe it or not!) described them as "wonderful men." Prior to that a delegation of Russian agricultural experts toured Midwestern farm areas, also with public approval, to study our farm production. Prior to that a team of Russian chess players came for a tournament with American players. Everybody had a good time.

The cordial reception given the Russian delegations emphasizes the shameful contrast in the opposition to last year's visits by Russian church

leaders, as guests of the National Council of Churches, and later church leaders as guests of American Baptists. Sponsored by a small organization of so-called "splinter sects," a campaign of villification has been going on since 1954, when delegates from European Communist countries attended the Second Assembly of the World Council of Churches at Evanston. Their presence was bitterly resented. The World Council was maligned as Communist. President Eisenhower was denounced for speaking at Evanston, and it was demanded that he cancel his appointment. Mass protest meetings last summer were staged in Chicago, Philadelphia, Los Angeles, and New York. I attended one of them and listened to its unfair scathing denunciations of the National Council and World Council of Churches. In various cities the Russian church leaders were picketed. All who participated in welcoming them were pilloried as pro-Communist.

Yet this protesting organization never raised a voice against the visits of Russian politicians, farm experts, and chess players. As I see it, if Washington politicians can associate with Moscow politicians, if Iowa farmers can fraternize with Ukraine farmers, if New York chess players can play chess with Leningrad players, and nobody be communistically contaminated thereby, then why could not American Christians, *all of them*, welcome Russian Christians without submitting visitors and hosts to unfair un-American and unchristian villification?

This opposition to American visits by Russian churchmen was allegedly prompted by hatred of communism. Against communism all Americans must be constantly opposed. Yet I cannot escape the feeling that this continued campaign is largely prompted by an ecclesiastical inferiority complex and by a mad search for publicity.

Today the American people have before them a huge, overwhelming, frightening, yet simple, alternative. It is either peaceful coexistence with the people of Russia, or it is atomic coextermination. Both Americans and Russians still have the power of choice. They must make up their minds. *Too soon it will be too late!* In helping us to choose we really need more, rather than less, fraternal association between American and Russian politicians, between American and Russian farmers, between American and Russian chess players, and above all, between American Christians and Russian Christians.

April, 1957

EDITORIALS

BAPTIST EDUCATION DAY (to be observed in conjunction with National Christian College Day, April 15) is scheduled for April 28. Preparatory to an adequate observance of the day in American Baptist churches, this magazine has already published two important articles. One of these was "Investment for Tomorrow," by Lester C. Garner, which appeared in February; and the other, "The American Baptist Campus," by Paul C. Carter, which appeared in March. Both articles are basic reading in preparation for Baptist Education Day, which will be observed widely in the churches of the American Baptist Convention.

Is There a Future For the Christian College?

ONE THING a realistic observance of Baptist Education Day ought to make clear is that the need for expanding our Christian colleges has reached a critical stage. Indeed, it has reached the point where educators are beginning to ask in all seriousness: "Is there a future for the Christian college? If there is, what is it?" Here are some of the facts: The average church-related college has capital needs ranging from \$5-million to \$15-million, according to Hubert C. Noble, general director of the National Council of Churches' commission on Christian higher education. These colleges simply must have new buildings and increased facilities to meet the rising tide of college students. In 1954, about 2.5-million students were enrolled in the colleges of the nation, but during the next ten years this figure will increase to 4-million, and by 1970 it will reach 5-million, possibly 7-million. Clearly, if the Christian colleges are to get a proportionate share of these students, they must be ready to receive them. And at that point is the problem all church-related colleges are now facing. The Methodist Church plans to raise \$38-million for its sixty-seven colleges in the next four years. For its seventeen colleges the Presbyterian Church in the United States has a goal of \$37-million during the next year, and the Presbyterian Church in the U.S.A. is also working to raise its level of support for its forty colleges. At this writing, our Board of Education and Publication is conducting a survey in an effort to determine what we American Baptists are going to do toward the expansion and support of our schools and colleges. So the observance of Baptist Education Day this year will take on a new significance. Indeed, what happens in connection with the observance will in large measure determine what report The Board of Education and Publication will make at the Philadelphia convention, and, even more important, what we American Baptists will do in behalf of the urgent need

of our schools and colleges for adequate financial support. This is an hour of decision. To stand still is to go backward. We must advance in order to stay where we are. To meet the challenge of the hour, we must set what would seem to be a reasonable goal—and then double it! It is that bold adventure that the modern tempo demands.

The Christian Plus In College Education

WHILE we are thinking about the need for adequate financial support for our Baptist colleges, we ought to think also of what they are contributing—or should be contributing—to American life. We can hardly be unaware of the demand in our day for engineers, physicists, chemists, and other scientists, whose training we generally associate with state universities and colleges. Newspapers and magazines keep reminding us just where we stand in these areas of life in relation to the standing of the Soviet Union. But we are not usually so well reminded of our need for teachers, social workers, nurses, pastors, missionaries, and devoted Christian laymen, whose training is the specialty of the Christian college. Now, this differentiation does not imply that the Christian colleges should leave to state institutions the training of engineers and scientists, while they devote their attention to the humanities. Nor does it imply that the Christian colleges should have a special brand of engineering or physics or chemistry on their curricula. It means to say only that in addition to standard, high-level courses in the sciences, as well as in the humanities, the Christian colleges should provide a plus in higher education which will distinguish them from state institutions and make them worthy of the name they bear. This plus should leave its mark on all the students—on engineers and scientists and, especially, on teachers, social workers, nurses, pastors, missionaries, and on that unclassified group whom we speak of as laymen. Call it Christian character, a Christian frame of reference, a Christian scale of values, or anything else, this plus, this distinctive, is indispensable to Christian higher education. It is the *raison d'être* of the Christian college. Back in 1871, James A. Garfield made all this clear in a memorable address in honor of a great educator—Mark Hopkins, president of Williams College (1836–1872) and president of the American Board of Commissioners for Foreign Missions (1857–1881). Said Garfield: "I am not willing that this discussion should close without mention of the value of a true teacher. Give me a log hut, with only a single bench, Mark Hopkins on one end and I on the other, and you may have all the buildings, apparatus, and

libraries without him." It was these words that inspired Arthur Guiterman to write of a farm boy in that kind of school as thinking—

All through lecture time and quiz,
"The kind of a man I mean to be
Is the kind of a man Mark Hopkins is."

Then writes Guiterman:

For Education is, Making Men;
So it is now, so it was when
Mark Hopkins sat on one end of a log
And James Garfield sat on the other.

Is Church-School Hour "The Most Wasted Hour"?

WRITING in *Life* magazine for February 11, Wesley Shrader, of Yale Divinity School, referred to the church-school hour as "the most wasted hour in the week." The picture which Dr. Shrader painted was one of emptiness, idleness, and waste. He recounted what Protestant Christian educators long have known all too well—the poorly prepared teachers, the inadequate teaching materials, the lethargy that characterizes entirely too many of our church schools. With a full measure of forbearance, Virgil E. Foster, editor of the *International Journal of Religious Education*, sees Dr. Shrader's volley, not as an effort to damage Protestant Christian education by the negative picture he gives, but rather as an effort to jolt churches into drastic action toward improving their church schools. Very well, if that is what Dr. Shrader had in mind. But Dr. Foster goes on to make a pretty devastating argument on the other side, just in case. He writes: "For every story the article tells of children and young people giving negative testimony concerning the effect of the church school in their lives, hundreds could be told of their peers in whose lives the church has been the doorway to a radiant life of faith. In contrast with the stories of teachers who do a tragically superficial job of teaching, there are hundreds of thousands of teachers who take training for their work every year, who prepare carefully and well in advance, and whose teaching is warm with living concern for the children or young people in their classes." Not content merely to refute Dr. Shrader's argument, however, Dr. Foster insists that the greater part of wisdom is for the churches honestly to examine their own church-school programs, with a view to improving them.

Religious Outlook In the Soviet Union

HAROLD COOKE PHILLIPS, minister of the First Baptist Church, Cleveland, Ohio, writes in *Church Management* for January that "Russia is making a thoroughgoing and determined attempt to destroy all religion . . . within the territories she controls," and that there is "nothing comparable to this antireligious campaign in all history." Dr. Phillips points out what is undoubtedly true—that the Soviet leaders "realize that you cannot kill religion by attacking it directly," and that therefore they have turned to indirect methods of extermination. Dr. Phillips discusses four of these. The first is ridicule. Communists insist that religion is for

backward people, the ignorant, the unenlightened. The second is teaching youth that truth comes only from science. The third is forbidding the church to teach religion except in the privacy of the home. Communists say that teaching is the job of the state, and the state teaches atheism. The fourth is keeping religion within the four walls of the church. Communists insist that religion is entirely a private affair. They believe in religious freedom in the sense that "nothing that goes on in the church or is said there touches in the slightest any condition that exists in the outside world." With these concepts, as Dr. Phillips discerningly points out, many Americans would heartily agree. They, too, think that religion is for backward people; that truth comes only from science; that teaching is the prerogative of the state; and that religion should be kept within the four walls of the church. Indeed, writes Dr. Phillips, there are many Christians in America who "feel that the church should tend its knitting and leave social, economic, and political matters alone." Just how much religious freedom do we Americans really want?

Seeking Answers To Man's Enigmas

BEGINNING July 1, scientists of fifty-five nations will undertake what is said to be "the greatest assault in history on the secrets of the earth and its atmosphere." This assault will be made in the International Geophysical Year, a period of eighteen months extending to December 31, 1958. The scene of the attack is the frozen mass known as Antarctica, one of the few spots on this planet that yet remains to be subdued by man. Thanks to great advances in electronics, radar, balloons, rockets, and other means of observation, the scientists participating in I.G.Y. hope to gain extensive knowledge about the earth's surface, the atmosphere above it, the sun and its radiation, the weather, and the like. As one writer puts it: "Studies will include meteorology, geomagnetism, ionospheric physics, aurora and airglow, cosmic rays, oceanography, glaciology and climatology, cosmic ray physics, latitude and longitude, seismology and gravity." Most of us have difficulty pronouncing these words, to say nothing of understanding their meaning. But they stand for enigmas about the universe that man would like to break open. And to many of us they will suggest other enigmas that are just as baffling and just as difficult to break open—such age-old matters as man's inhumanity to man, the resistance of myth and magic to advancing knowledge, the greed and the graft that turn men into animals, the ill will and the unbrotherliness that one sees in every land, the wars that destroy cities and bury civilizations in the dust. These are some of the enigmas of man's life on this planet that should engage the interest of some kind of moral and religious I.G.Y. What if fifty-five religious denominations, not to mention fifty-five nations, should unite in that undertaking? It would be an adventure second to none that men have ever experienced. It might even turn out to be the most important single task to which men had ever set their hearts and hands. We might find that the basic concerns of man are not physical, but spiritual, and that his future on this planet depends not so much on his knowledge of science as on his understanding of himself and of his fellow men.

Moved with Compassion

NEAR THE END of the ninth chapter of the Gospel of Matthew in this summary statement: "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

Here is disclosed one of the chief characteristics of the Christian faith—what is, indeed, perhaps the one characteristic that more than any other distinguishes Christianity from all other religions: its bedrock concern for people. Read the four Gospels with that detail in mind and see how many times you run into it: Jesus' encounter with a blind beggar, a palsied man, a sinful woman of Samaria, a disreputable tax collector, a leper, crowds by the sea, five thousand people on a mountain-side. In verse after verse you will find Jesus' compassionate concern for people and his tireless ministry to their needs.

■
The multitudes, or crowds, mentioned in the Gospels were comprised largely of the so-called "people of the land," of whom there were thousands in first-century Palestine. Wherever they appear in the New Testament records they give the impression of having had a great restlessness. As Jesus saw them, they were "scattered abroad, as sheep having no shepherd." The frequent references to these crowds are reasonable grounds for assuming that overpopulation was a major problem of the day, and that thousands of people had to suffer for it.

Not belonging to any of the religious-political parties of their day—whether Sadducees, Pharisees, Essenes, or Zealots—these crowds were what we moderns often call the scum of the earth, the down-and-outers, the unwashed masses. Many, of course, were ignorant of religious matters, some disillusioned over them, but others were totally unconcerned about them. Yet it was these people, scorned by the religious leaders of their generation, and nothing more than a vexing problem to the Roman rulers of the land, who caused Jesus to be moved with compassion.

■
Except in numbers, the crowds one sees in the world today are not far different from the crowds in Jesus' day. Whereas in ancient Palestine they were numbered in thousands, in the world today they are numbered in millions. Their plight is very much the same now as then—landless, homeless, penniless, friendless.

You can see them in Hong Kong, refugees from Communist China. An estimated one and one-half million have crowded into that city since the Second World War. They are living in miserable shacks on the steep hillsides around the city, sleeping on the streets, filling every square foot of space not filled by someone else. The problems of sanitation and health thus created are, understandably, enormous.

You can see even larger crowds in Calcutta. Indeed, with the partition of India to form Pakistan, in 1947, approximately twelve million people were uprooted. The

ensuing riots cost the loss of a million lives, and set in motion one of the greatest population shifts of all times. Some six million Hindus and Sikhs left Pakistan for India, and six million Mohammedans left India for Pakistan. Almost overnight the population of Calcutta leaped from two and one-half million to five million. Refugees overran the city, living in parks, on sidewalks, in alleys, in railway stations, on train platforms—anywhere they could find a few square feet of space not occupied by someone else. In the early morning, wrapped in their white dhoties and saris, not yet having awaked from their sleep, they looked like corpses left on the streets by some dreadful scourge that had swept over the city during the night.

You can see these crowds in the refugee reception centers and camps of West Germany. Since 1947, more than two and one-half million refugees have crossed the line from East Berlin to West Berlin seeking freedom. And that is only part of the story. Here has been another of the great migrations of history.

You can see other crowds in the Middle East—tens of thousands of Jews seeking a homeland in Israel; hundreds of thousands of Arabs made homeless by the Israeli-Arab conflict; still other thousands uprooted in the struggle for the control of the Suez Canal.

And there are thousands of Hungarians who in recent weeks have crossed the border into Austria and have found asylum in many lands.

All these, the crowds of our day, are not unlike the crowds in first-century Palestine, on whom Jesus had compassion.

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Now, there is abundant evidence to show that the only real interest in these crowds springs from the Hebrew-Christian tradition.

Hinduism, the traditional religion of India, is subservient to the ancient caste system, for which most Hindus can find religious authority. It considers cows to be sacred, but has little concern for human beings. Looking upon human life as cheap, even worthless, it sees no need for social betterment. Its way of salvation is a quiet realization of oneself as being free from all change, as completely absorbed in the Infinite, the present existence being only temporary and worthless.

If someone asks about the assault on the caste system associated with the name of Mohandas K. Gandhi, the answer is that it was motivated, not by the ethics of Hinduism, but by the social idealism of Christianity. And even though India's new constitution abolished the practice of untouchability in any form, yet, like racial segregation in the United States, it persists in many areas of the nation's life and no doubt will continue to do so for many years to come.

Buddhism, the system of Gautama Buddha, now in a state of revival in Asia, has not in its long history given evidence of a genuine interest in people. Its well-known formula of attributing all suffering to desire, and insisting that the only way to get rid of suffering is first to get rid of desire, is pretty poor comfort for one whose lot in life is unbearable. Ignoring the present world and

the problems of life, it looks only to a state of existence in which, with all desire gone, all passions extinguished as a lamp that is blown out, one attains pure bliss and enters Nirvana. In thus rationalizing suffering, Buddhism accepts it as inevitable and has no interest in alleviating it or removing it except by its own prescribed philosophical system. So Buddhism is negative, individualistic, antisocial. It envisions no new and better world, no kingdom of heaven among men.

Confucianism, the movement that has dominated the life of China for two thousand years, is quite unconcerned about people. Its fundamental principle is social propriety. Everyone is obligated to do his proper part in the immediate relationships of life, and to ask no questions. Confucianism has no interest in social change.

Mohammedanism, the religion of the followers of Mohammed, found mostly in Pakistan and the Middle East, has no program for a better social order. Its chief concern is that every Moslem shall repeat the creed daily; pray five times a day, facing Mecca; exercise generosity in almsgiving; fast from dawn to dusk every day in the month of Ramadan; and make a pilgrimage to Mecca at least once in a lifetime.

In Saudi Arabia, for example, slavery, sanctioned by Mohammed, still exists. One of the wealthiest nations on earth, it is also one of the most underdeveloped. Only five out of a hundred persons can even write their names, and in Jiddah, the nation's largest city, with a population of 200,000, there is no daily newspaper and only one weekly. Though King Saud spends millions of dollars annually on custom-built Cadillacs and air-conditioned palaces, one-third of his subjects still are nomads living in black tents, and social security consists of a long line of black-hooded women squatting every Friday outside the palace walls of the sheiks, waiting to receive their weekly dole. There is no interest in social change here—not in Saudi Arabia.

Communism, the godless system of the Soviet Union, is not a religion, but its adherents are committed to it with a devotion unmatched by any religious devotion today. It has no genuine interest in the common man, despite all its loud claims that it does have. The common people of the Soviet Union—the collective-farm women and the industrial workers—are on the bottom rung of the social and economic ladder, where undoubtedly they will stay as long as the present regime is in power. The Communists' "classless" society is a delusion and a myth. It does not exist anywhere in the world.

From all this, and much more that could be said, including comments on the other religions of the world, it is heartening to turn to the Hebrew-Christian records. Listen to the prophet Amos as he cries, speaking for God: "I hate, I despise, your feasts, and I take no delight in your solemn assemblies. . . . But let justice roll down as waters, and righteousness as a mighty stream." And hear Isaiah: "Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow." Turning to the New Testament, hear Jesus say: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Then, in the First Epistle of John, ponder these words: "Beloved, if God so loved us, we ought also to love one another . . . he that loveth not his brother whom he hath seen, how

can he love God whom he hath not seen?" Indeed, how?

From this kind of preaching and teaching have sprung the world's great humanitarian movements and enterprises: the abolition of slavery, better working conditions, slum clearance, hospitals, homes for the aged, and all the rest. All have sprung from the prophetic insights of the Old and New Testaments.



So we can say unequivocally that nowhere else is there the interest in people, or in the world in which they live, that we find in the religion that flowered in the preaching of the eighth-century Hebrew prophets and came to fruition in Christianity. Through more than nineteen centuries, Christians have found that one of the clearest pathways to God is the way of concern for the welfare of their fellow men. You will remember that it was just outside his own castle wall that Sir Launfal, after a long and fruitless search, recognized the beggar's wooden bowl as the Holy Grail. And a Persian poet sang a thousand years ago:

No one could tell me what my soul might be.
I searched for God, and God eluded me.
I sought my brother out, and found all three—
My soul, my God, and all humanity.

The final test of our Christianity is not how loyal we have been to a creed, or how loud and insistent have been our professions of faith, or how much money or time we have contributed to ecclesiastical causes. The final test is how Christian—how Christlike—we have been. Surely one aspect of this test is how much of Jesus' compassion we have shown to our fellow men.

Do you remember Jesus' clear, unequivocal teaching about human brotherhood which ends with the words "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"? Despite this clear teaching, however, sometimes sincere and honest people speak of the Christian life as if it were a wholly personal matter. But genuine, vital Christianity is always more than personal; it is also social. It is more than a perpendicular relationship between man and God; it is also a horizontal relationship between man and his fellow men.

John Masefield has described how the entrance of Christ into the life of one Saul Kane led him to a new attitude toward his fellow men. Reflecting upon the transforming experience, Saul Kane says, triumphantly:

I did not think, I did not strive,
The deep peace burnt by me alive;
The bolted door had broken in,
I knew that I had done with sin.
I knew that Christ had given me birth
To brother all the souls on earth,
And every bird and every beast
Should share the crumbs broke at the feast.

That is what the entrance of Christ into his life meant to Saul Kane. It made him want "to brother all the souls on earth." We may be sure that between him and his fellow men there were now no class lines, no income lines, no real-estate lines, no color lines—not after that transforming experience. Now he was ready to brother all the souls on earth.

Easter Song of Triumph

'The gospel of the resurrection—what a message is this for our feverish, fear-ridden, and death-embracing generation! Here is forgiveness. Here is salvation. Here is wholeness for man. Here is victory over fear . . .'

By JOHN SUTHERLAND BONNELL



ON THE LAST DAY of the year 1889, Robert Browning was buried in Westminster Abbey. The famous cathedral was crowded to the doors with sorrowing people. Although the funeral service of the Church of England was dignified and impressive, one worshiper, Burne-Jones, the renowned artist, became increasingly restive and impatient. He was waiting for a note of triumph to be sounded. Afterwards he said he kept longing for someone to appear in the chancel and wave a brave banner, or for one of the choristers to mount the triforium and blow a resounding blast on a trumpet. The note of the trumpet, challenging, arresting, defiant, triumphant, was what he wanted to hear. And why not? For who among the British poets looked upon death with a more fearless gaze than Robert Browning?

Right at this point is one of the major weaknesses in our Christian witness today. Far too many Christians are afraid of death. They are terrorized and victimized by it. They lay hold upon every possible synonym to avoid mentioning the word "death." They meet bereavement, not in the triumphant spirit of the Easter faith, but rather as though Jesus had never lived, as though he had never died and risen again. Why have we crowded our cemeteries with broken columns, quenched torches, shattered vases, sealed urns, and weeping willows? These things are not the symbols of a living, victorious faith. They represent a pagan acceptance of the finality of death.

In the latter half of the nineteenth century, when archeologists began excavating Italian cemeteries at Volterra, Italy, and at the site of ancient Roman towns near Perugia, on many tombstones they found seven letters—N.F., F., N.S., N.C. They were puzzled as to their meaning until on certain tombstones they found the full inscription. These letters stood for an ancient proverb that had grown so familiar that the Romans had ceased to write the words out in full. This is how the Latin inscription read: "*Non fui, fui; non sum; non curo.*" When translated, it reads: "I was not; I was; I am not; I do not care." Think of one generation after another burying its dead—husbands and wives, mothers and fathers, brothers and sisters, and little children—in this mood of utter disillusionment and cynicism; "I was not; I was; I am not; I do not care." This is a creed,

of course, but it is the creed of the spiritually weary, the disbelieving, the sordidly cynical.

This, too, was the mood of much of the ancient world into which Christ came. It was a world without hope. Night had descended—a long, silent night relieved only by the trampling feet of those who stumbled in the dark. Into that world came Jesus Christ with a divine revelation that was destined to illumine the whole earth. It was a literal fulfillment of Zacharias' remarkable prophecy: "The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death."

When Jesus preached to the multitude in Galilee or addressed his disciples privately, he spoke as familiarly of the life of the world to come as he might have spoken of neighboring Judea. On the night of the betrayal, with the shadow of the cross darkening every horizon about the disciples, our Lord gave them a farewell message. He said: "Let not your heart be troubled, neither let it be afraid." He was going to be parted from them for a while, but death, he said, was just like passing from one home to another. "I will make ready for you," he continued. "And when your place is prepared, I will come and receive you unto myself." Death means just a change of residence from the cramped quarters of earth to the Father's spacious home on high.

Paul was not present when Jesus uttered these words, but he accepted them gratefully. When the shadows began to gather around his own life, he wrote to his friends in the Corinthian church: "If this earthly tent of mine is taken down, I shall receive a home from God, made by no human hands, eternal in the heavens."

James M. Barrie, the brilliant and tender Scottish author, tells us that he seldom, if ever, took up his mother's Bible but that it opened of its own accord at the fourteenth chapter of John. That has been true of many another saint. That chapter has inspired and comforted souls in every generation of Christian history, and brought light to those who were nearing the valley of the shadow of death.

The shock of the arrest, trial, and crucifixion of Jesus was all the greater for his disciples because they had not understood the full import of these words of the Master. They found it impossible to conceive that their mighty Friend could be overtaken by disaster and

brutal death, that the forces of evil could win what seemed to be a final victory over him.

Oftentimes I have tried to picture in imagination the mood of the disciples on the first Easter morning. The key to understanding it, one may find in a museum in Paris, where a notable painting by Eugene Burnand, a Swiss artist, is on exhibition. Copies of it have gone all around the world. In the painting we see Peter and John on Easter morning racing for the empty tomb in Joseph's garden. Mary Magdalene had told the disciples that the tomb was empty, and that she had had a vision of the risen Lord.

The two disciples are running at top speed, their bodies bent forward in their eager haste. Their hair is blowing in the wind, and their garments float behind them. The artist concentrates all his genius on the face of Peter. His features are seamed with trouble and sorrow, and his eyes are sunken with much weeping. His countenance is channeled with lines of grief, like bleak hillsides which have been torn with heavy rains. There is hope in his face, but it is hope dimmed by fear and dread. He secretly fears that the report of the resurrection may be true, and he dreads the shame of meeting his risen Lord after all his cowardly oaths and denials in the courtyard of Caiaphas.

This was the mood of all the disciples. It was only by degrees that the sublime truth broke upon the benumbed minds of these men who had followed Jesus. Slowly they awoke in a re-created world.

ONCE AGAIN we are indebted to Luke for what is the most graphic story of our Lord's appearance to his followers after the resurrection. The Greek physician alone records the walk to Emmaus, which presents every element of the resurrection experience.

Joseph Fort Newton calls this chapter in Luke the sublimest passage in the New Testament. There we see two disillusioned, bewildered followers of Christ conversing dejectedly upon the highway that winds westward from Jerusalem. They say, "We had hoped that it was he that should redeem Israel." A Stranger joins them and their hearts burn within them as he opens to them the Scriptures and shows how the Old Testament prophets and seers predicted the coming of a Redeemer. Among these prophecies, we recall, are the words of the prophet Isaiah: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: . . . But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Suddenly with divine illumination the stark tragedy of Calvary took on a new meaning. At last the travelers to Emmaus understood what John the Baptist meant when, pointing to the Master by the Jordan, he said: "Behold the Lamb of God, which taketh away the sin of the world." Having reached their destination, they implored the Stranger to tarry with them, for the lengthening shadows betokened the close of another day.

As they sat at table for the evening meal, the Guest, this strange and wondrous Guest, forsook his role and became host to these men. He took bread and blessed it and broke it. What happened at this moment? Was

it a characteristic gesture or movement of his head, a familiar word or look? Or did they for the first time catch a glimpse of those nail-pierced hands that broke the bread? In any case, suddenly they knew him. "It is the Master!" one of them cried. And instantly he vanished from their sight.

These contacts with the risen Christ were sufficiently real to change the lives of these disheartened disciples. They became transformed men. The gospel of the resurrection, which they preached all across the ancient world, shook the souls of men and women and made them disciples of the crucified but risen Christ. That gospel demonstrated that love can conquer hate, and that life is ever Lord of death. It made vile men clean. It changed weak men into spiritual giants. It transformed cowards into heroes, and broken reeds into pillars of steel. It set a quenchless torch by every Christian grave. It made these followers of Christ unconquerable.

When Christian men and women throughout the Roman Empire refused to offer idolatrous reverence to the image of the emperor, the authorities resolved to exterminate these stubborn people. Nero attempted to strangle Christianity in its cradle. Hear what sober historians have written: "Christians were tied to the heels of wild horses and dragged to their death. They were sewn up in the skins of wild animals and torn to bits by ferocious dogs. They were thrown into the arena to be slain by lions. They were daubed with pitch and placed on poles as living torches to light up the further cruelties in Nero's garden."

But listen to how one of the great Christian leaders of that early period answered their torturers: "Go on, good Governors, and destroy us. The more you mow us down, the more we increase, for the blood of the martyrs is the seed from which new Christians spring. The teeth of these beasts will but grind us into white flour for the pure bread of Christ." They were the despair of the Roman authorities, for these Christians had lost all fear of death. Fear of death is the mother of all fear. When it is destroyed, every form of fear is vanquished.

As late as the third century of the Christian era, the emperor Diocletian subjected the church to ten years of the worst persecution it had yet suffered. At the end of that decade he had medals struck and given to all his lieutenants and officers. It bore this inscription: "The Christians are no more." But what has history to say on that subject? What is the testimony of the long centuries? It is this: Diocletian is no more. He has returned to dust and to oblivion. But Christ, whose name he blasphemed and whose followers he persecuted, rises higher and ever higher in the love and devotion of men.

Would to God that in our own time men and women who have named the name of Christ could show something of this ancient spirit of heroism and self-sacrifice instead of the anemic, bloodless, unheroic witness we too often give for Christ! The gospel of the resurrection—what a message is this for our feverish, fear-ridden, and death-embracing generation! Here is forgiveness. Here is salvation. Here is wholeness for man. Here is victory over fear and sin and death. Out of the dark shadows of the tomb on Easter morning stepped forth One whose omnipotent shoulders lift every barred gate. He has shattered all the bonds of death. He is the Lord of life, the Conqueror of death, alive forevermore!



Extension Sunday school and preaching center at Tabugon, sponsored by Rizal Baptist Church of Rizal Pototan, near Iloilo, Philippines

Baptist Missions in the South Pacific

Though American Baptists are now doing a creditable work in this area, there is much more that should be done—while there is time

By EDWARD B. WILLINGHAM

THE HONG KONG POLICE were directing Saturday afternoon traffic as it converged upon the well-patronized race track. Directly across the highway, a procession of cars was seen to stop at the entrance to the historic old cemetery, which is neatly surrounded by a stone wall. A group of Swatow-speaking Chinese Christians and several American Baptist missionaries alighted from the cars, paused momentarily, and then stepped within the iron-grilled gateway. Quietly, this pilgrim band moved along the pathway beneath ancient trees, threading marble headstones of Europeans and Westerners who had met death far from home, and stopped before the well-marked grave of Theodosia Parker Dean.

The occasion was a memorial service in honor of a pioneer Baptist missionary who had died in 1843 at the age of twenty-four years. The placing of a beautiful floral wreath appropriately marked the climax of the hour. That date, January 5, will be remembered with special significance as Mrs. Willingham and I recall our recent trip to the Far East.

We had spent almost two months among Christians who are associated with our American Baptist missionary outreach in Japan, Okinawa, and the Philippines. We were now sharing in the Christian fellowship of Hong Kong. This particular occasion interlocked the adventurous faith of the past with the kaleidoscopic uncertainty of the present. Here stood fellow Christians who are facing the unpredictable future with calm assurance that God has a purpose to be fulfilled through them. The four missionaries had served in China before

the time of the Communist regime. Two of them had been imprisoned for Christ's sake. These are they who in our day are perpetuating the dauntless devotion shown by earlier missionaries.

Theodosia Dean was the British-born wife of William Dean, the American Baptist missionary who founded in Bangkok the first Protestant church for Chinese in the Orient. (That Swatow-speaking Chinese church continues to give a vigorous witness today.) A few feet from Theodosia's grave is a headstone bearing the name of Henrietta Shuck of Virginia, the first woman missionary from America to China. She was sent out under what is now the American Baptist Foreign Mission Society and gave her life at the age of twenty-seven years. Truly, we were standing on sacred soil.

One felt humble to be included in the fellowship of this valiant group of soldiers of the cross. The fervor of our Chinese friends had been refined by the fires of persecution, privation, and displacement from their homeland. One could sense a strength and stability in their faith.

There are an estimated 280,000 Swatow-speaking Chinese in Hong Kong today. American Baptists have a special concern for them, since they are one of the groups among whom we formerly had missionary work on the mainland. The Kowloon City and Hong Kong churches are the strongest of five Swatow Baptist churches in the area. In addition, there are three chapel preaching points in or near congested refugee villages. It was our privilege to share in the dedication service

for the new Shaukiwan Chapel on the afternoon of January 6. Our Foreign Mission Societies had assisted in making possible the attractive new facilities which accommodate about two hundred people. That morning we had spoken at one of the worship services at Kowloon City church and participated in the observance of the Lord's Supper as Pastor Lee presided. This splendid church has a membership of over eight hundred.

The Swatow Baptist Woman's Association is a lively factor in the Hong Kong churches. Under the leadership of Edna D. Smith, to whom the women are devoted, regular meetings are held. Mrs. Willingham was privileged to be with these leaders one afternoon while I made a fraternal visit to the headquarters of the Southern Baptist Mission and saw personally the rapidly growing schools, the churches, and the publication society which are so generously supported and supplied with missionary personnel and money. Miss Smith also gives leadership for the kindergartens located in the refuge sections. We saw the altogether too inadequate, but greatly blessed, children's program in Tiger Tail Village.

IT IS NOT SUFFICIENT that we simply rejoice in the vigorous witness of our Swatow Christian friends. We must undergird their efforts and give further assistance in evangelizing the homeless thousands who have sought refuge from communism in the freedom of Hong Kong. Some day these people hope to go back to the mainland of China. They will take their Christian faith with them.

We are helping to train effective leaders for the future through cooperation with Chung Chi College. Two of our missionaries, Loren E. Noren and Sara B. Downer, serve on the faculty of this fine school. Our regular missionary staff in Hong Kong should be strengthened and greater financial assistance should be given to the growing churches. It is not too soon to be training additional missionaries with a knowledge of the Swatow dialect. Perhaps we owe a ministry to thousands of other Chinese of this language group who have been dispersed throughout Indonesia and among the islands of the South Pacific.

In a later article I shall hope to relate something of our busy but memorable weeks in Japan and Okinawa. The remaining space now is devoted to a few impressions gained in the Philippines.

How God has blessed the witness of American Baptists in the beautiful islands of the Philippines! Our work there was begun in 1900. Central Philippine University at Iloilo on the island of Panay stands today as a monument to Christian education throughout the Far East. This school is responsible for many of the educated men and women who exert a Christian influence upon multiple areas of life throughout the islands. Mrs. Willingham and I spent our first Christmas away from home with the missionaries and Filipino Christian friends on Central Philippine University campus. We shall always remember the experience with happiness and appreciation. Hospitality and a wholesome Christmas atmosphere prevailed—even if it did rain!

Christmas day we were guests in the home of Rev. and Mrs. Ralph L. George, our next-door neighbors. We lived in the president's home, guests of Acting President

Linnea A. Nelson and Mrs. Wanda Kelley. It is embarrassing to have to omit further reference to all the faculty friends and missionaries who opened their homes for our comfort and pleasure.

We were glad to see the students of the university and the children of the Laboratory School in action before the Christmas holidays. While English is the accepted language throughout the Philippines, we were fascinated with the Vasayan dialect, which is still the "language in which they make love" in the barrios, or villages, among the rice paddies and sugar-cane plantations where we visited. There is a Christmas carol, with words and melody of Philippine origin, which we loved to hear the people sing.

At chapel one day, we heard the report of the delegates who had attended the Asia Baptist Youth Conference in Hong Kong during August. One of these students from the Philippines had been elected treasurer of this new fellowship promoted under the auspices of the Baptist World Alliance.

On another occasion, we were guests of the young men and women in the School of Theology as they enjoyed their annual Christmas party. Many of these students have regular places of religious responsibility while they are in school. They often engage in week-end Sunday school or evangelistic work in the barrios. Women in regular work of this nature are called "*missioneras*." We were permitted to accompany one such team on a Sunday afternoon as children and families were assembled under palm trees before nipa and bamboo homes. A large group gathered near the railroad station at Tabugon, where discarded sugar-cane leaves made a soft matting covering on the ground. All sang Christmas carols to the accompaniment of an accordion and heard Bible stories as told by the theological students.

We shall not dwell upon the noisy celebration which started before Christmas and lasted into the new year. In the Philippines a "firecracker" is really a small bomb!



Students of Central Philippine University, Iloilo, attend a chapel service in beautiful Rose Memorial Hall

The home-made bamboo cannon explode with repeated booms far into the night. No one should write of Christmas in the Philippines and fail to tell of the gorgeous bamboo and paper lanterns which appear above the doorway of almost every home, whether nipa hut or palatial residence. The motif of most lanterns is the star, which appears in various forms as each artist seeks to excel his neighbor in originality.

Against this backdrop, let me mention more important matters. We can thank God for the Iloilo Mission Hospital. The quality of medical work is outstanding and many are led to the acceptance of Christ through the ministry of Christian doctors and a corps of nurses who are dedicated to the privilege of Christian service.

The program of evangelism ranks first in the thinking of Baptist churches of the Philippines. As this article is being written, the pastors and churches there are engaged in a well-organized evangelistic crusade. Our missionary Taylor D. Neely is giving positive leadership to our Baptist friends on Negros, Panay, and Ramblos Islands. Gregorios Tingson, pastor of the Baptist Center Church, not only is a splendid vice-chairman of the evangelism committee, but has a morning radio broadcast which is heard and appreciated over great distances. The fires of evangelism are burning brightly in the Philippines.

One of the thrilling experiences of our trip was to witness the White Gifts service in Rose Memorial Chapel on Sunday afternoon, December 16. After quite a group of young men and women had stepped forward for the impressive dedication of life in Christ's service, we went to the outdoor Memorial Pool before the Administration Building. There, J. T. Vafloor, secretary of the Convention of Philippine Baptist Churches, baptized fifty-nine people before a large assembly of students and neighbors from the community. During the Religious Emphasis Week at Central Philippine University, there had been 276 professions of faith. Some of these preferred to be baptized in their home churches. Others

will be baptized later. The boards of managers of the Foreign Mission Societies, at the January meeting, commissioned Kenneth P. Losh to become the new chaplain of Central Philippine University.

One reads about literacy programs on mission fields. Burl A. Slocum and J. L. Edge are doing a good job in this area as they conduct institutes for the farmers. Our department of agriculture has received government recognition for its extensive research and experimentation in the cultivation of rice and in the breeding and care of farm animals.

THE BAPTIST WOMEN of the Philippines are a tower of strength. Ruth Ciriaco is director of the Christian Family Life program. Ruth Talapian succeeded James L. Sprigg, who is now administrative secretary for Europe and Africa of the Foreign Societies, and is giving excellent leadership as director of the Baptist Student Center at La Paz, near Jaro community. Mrs. J. T. Vafloor, wife of the convention secretary, was elected president of the East Asian Baptist Women's Union. Mrs. M. B. Ruis and others give able support to her.

There were opportunities to visit other areas of Baptist work, such as Negros Island. Guided by Taylor D. Neely, of Bacolod City, we spoke at the West Negros College and saw the Christian Center in action. An afternoon excursion to Victorias introduced us to the sugar centrals on that island where 90 per cent of the Philippine sugar is grown and refined. A day's trip to the province of Antique on Panay Island introduced us to the excellent provincial work under the leadership of our missionary, Howard Houston.

The week end at Roxas City, Capiz, gave us a firsthand knowledge of Filamer Christian Institute, under the direction of L. Emma Brodbeck. Following the Sunday church service, with Augustin Masa, president of the convention, we shared in the laying of the cornerstone for the new unit of Emmanuel Hospital. Frank F. Curry is the director of the hospital and Flora G. Ernst directs the School of Nursing. Space does not permit a full account of the fine work which we found in Roxas City.

December 20 marked the thirteenth anniversary of the martyrdom of eleven American Baptist missionaries at Hopevale. We joined a group of Filipino friends under the leadership of Delfin Dianala, of the Katipunan Baptist Church, and made the pilgrimage to Hopevale for a memorial service. Traveling by foot was difficult, but we shall never forget the inspiration of that hour in the Cathedral in the Glen. Perhaps American Baptists should erect a suitable memorial to these heroes of the faith. One suggestion is that we establish a challenging church in the city of Manila, the capital of the Philippines. That would mean money, but American Baptists should not hesitate to match the sacrifice of life with the consecration of possessions.

We have been asked, "What impressed you most on the trip to the Far East?" First, the idea that this is a white man's world is not only unchristian, it is unrealistic. Again, the gospel of Jesus Christ is the most dynamic factor in the world. Finally, our missionaries are choice people doing a superb job in a manner that puts the rest of us to shame.



Typical of Baptist churches in the barrios (villages) of the Philippines, where 95 per cent of people live

THE TELEPHONE rang, and I lifted the receiver. For a few seconds the only sound I could hear was that of heavy breathing. When I repeated my name, there was a pause, and then a nervous half-sigh, half-laugh. Then, "Pastor?" Another pause. Then the words came swiftly. "Pastor, we need help. Can you recommend a marriage counselor?" After a period of conversation, the woman sounded more composed. The next afternoon a quiet conference was held in my study at Calvary Baptist Church, Providence, R.I. After several such conferences, the couple came to a clearer understanding of their situation.

A letter came to my desk. "Dear Sir: My nine-year-old son goes to your Sunday school. I don't know what I'm going to do with him. He steals from the corner store, the school says he's a trouble-maker, and last week the police caught him with a rough gang. I never know when he is telling the truth. Tell me what to do, because he's driving me crazy." I called on the mother and suggested a visit to the Child Guidance Clinic.

In an urban church, opportunities for rendering Christian service come from unusual sources, and often when least expected. In many instances the city pastor does not know what service is needed. But he makes it his business to learn how and where to find possible solutions. He relies upon the helpful counsel of fellow pastors, physicians, social workers, and the vast array of agencies which cooperate through community chests. He depends upon alert laymen and women in the church to join with him in meeting the needs of people in the membership and in the community.

What a change has come over the church I serve and the city in which it is located since the year 1854, when two struggling Baptist congregations were fearful of what the future held for them! Their members were moving into newer areas of the city. Budgets were reaching the vanishing point. Then a young minister fired them with faith. They agreed to join forces in forming a new church in a new location. Ninety-seven charter members named it the Friendship Street Baptist Church. The Great Religious Awakening of the late 1850's added 167 members.

Other parts of Providence were beginning to develop. In 1865, several members were granted their letters to help form the Broadway Baptist Church. Four years later, Friendship Street assumed responsibility for the Cranston Street Mission, which was soon to become a self-supporting church and to attract prominent families from the Friendship Street congregation.

In the 1870's, Friendship Street's "audience room was renovated, at much expense, and furnaces substituted for stoves." Next, an addition was built for the organ and choir, and a room for the Bible class and pastor's study. But with all these improvements the minister had failed to achieve one of his basic objectives. He had tried to persuade another downtown church, Stewart Street Baptists, to consider some kind of merger with Friendship Street Baptists. Sad to say, the Stewart Street Church grew weaker through the years, until ten years ago its congregation disbanded and deeded the church over to the Rhode Island Baptist State Convention.

In the latter part of the 1880's, Edward Holyoke entered upon a pastorate which was to extend until

Calvary Finds Itself

Now nobody wants to move Calvary. The church has found itself—has decided that its place is in the heart of the city, where a stalwart Christian witness is desperately needed in our day

By JOHN G. KOEHLER

1931. He soon realized that the Friendship Street Church would have to take a fresh look at the surrounding community, its church building, and its program. Several years later a lot was purchased about a mile distant in an area that was enjoying a building boom. In 1897, ground was broken for the first unit of the newly incorporated body, the Calvary Baptist Church. This unit, known as the chapel, was one of the first in New England to offer an "institutional church" program. Its 1898 "Prospectus" stated as its object: "To promote the physical, mental, social and moral interests of all its members and patrons," regardless of "creed, condition, age or nationality." It had a small gymnasium, with baths and lockers, a branch of the public library, and a recreation room; offered educational courses; provided cultural entertainment, which featured notable musicians and lecturers. The institutional idea prevailed for twenty years.

THE CHAPEL could not accommodate the growing congregation and expanding program. In 1904, a pamphlet, "Fifty Reasons Why We Should Build," called upon the people to carry to completion the original church plans. By 1907, Calvary's place in Rhode Island was "fourth in membership, second in Bible school, and first in the number of people who crossed her threshold every week for worship and work." It pioneered in showing motion pictures to children of the community—a free ticket if you attended the Sunday school!

At the close of the First World War, the Pearl Street Baptist Church, after a history of forty-two years, voted to disband and unite with Calvary. This proved to be an ideal solution for the "Pearl Streeters," for theirs was a rapidly changing neighborhood. It also proved to be a blessing to Calvary, for it fell heir to many consecrated leaders and workers.

The Calvary Bible school remained one of the largest in Rhode Island throughout the 1920's and 1930's.



Youth work thrived. Little by little, however, church families moved to the suburbs. Then came the Second World War and gas rationing. More and more members identified themselves with churches in outlying communities. Over two hundred of Calvary's youth entered the armed forces. The dedicated pastor who succeeded Dr. Holyoke in 1931 faced the hardest combination of factors a minister could ask for: a crippling depression, a tragic war, a shifting population, and a changing community. Nevertheless, Earl H. Tomlin rendered valiant service, particularly in the field of Christian social action. Recognizing his abilities, Protestant leaders urged him in 1944 to become the first executive secretary of the Rhode Island State Council of Churches.

The third minister since 1887, I began my pastorate a few years after V-J Day.

It is pleasant to look back, to relive one's achievements, but the past must give way to the present. So, while planning for its centennial in 1954, Calvary decided to take an objective look at its ongoing work. It appealed to the department of cities of the American Baptist Home Mission Societies to conduct a survey. Lawrence Janssen spent two weeks on the field. He launched an intensive sociological study of the neighborhood to determine needs, particularly of young people. He sought to evaluate Calvary's program, potential, and facilities to determine ways in which the church might help to meet the needs of people living in its vicinity.

The survey indicated that only 24 per cent of the active membership lived within a half-mile radius of the church. Another 11 per cent came from a half-mile to one mile away. Two-thirds of the membership came from one to ten miles. The survey studied the degree of participation of the members in the program of the church, the age groupings, their educational attainments, their record of giving. It reviewed the church program for children, youth, and adults. It took an unbiased look at Calvary's building and grounds. In his summary, Mr. Janssen said, "Calvary is naturally concerned with the entire metropolitan area. However,

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she must also concern herself with serving the neighborhood, both because there is need there at present unmet, and because her future requires it."

The other major emphasis of the survey was a study of Providence, especially of the community surrounding the church. It took account of population characteristics, its economy, delinquency, welfare, health, housing, transiency. It explored the resources of the community: educational, social, and recreational, and the special services such as are provided by community chests and the churches.

THIS EXCELLENT SURVEY marked the second stage of Calvary's desire to take an honest look at itself. Were the members prepared to advance to the third stage? Here was the crux of the matter: "Where shall we go from here?" This question was discussed by the church cabinet, by the several boards and commissions, by the women's circles, the men's club, and the youth groups.

The survey had made twelve recommendations. Some of these were implemented within a short time—the parish zone plan, a fellowship group for couples in the twenties, a pastor's counseling room, the reorganization of the Boy Scout troop, and helping the state convention to encourage other Baptist churches in the area to examine their situations. But other recommendations called for rethinking the entire church building, with a view to making it more functional.

Christian education specialists were brought in. Numerous meetings were held to discuss all aspects of the recommendations. At the annual business meeting in May, 1956, major attention was given to the creation of a master plan which would envisage the ideal structure and equipment needed to meet the challenge of the coming years. The church voted to engage an architect. During the summer the building was measured, and in September preliminary plans were submitted to the trustees. In the near future the congregation will take positive action. For the first time in its one hundred years the members and minister of Calvary are agreed that the church's responsibility is to remain in this community. We must dig deeper into the immediate neighborhood. Nobody is talking about moving the church.

When members of a city church are aroused, they are ready to act in an intelligent, sacrificial way. Anyone who serves a church in an urban community understands why Jesus, when he "drew near and saw the city, wept over it." It should be remembered, however, that Jesus straightway went into the city. It was in the city that he spent the working hours of his last week on earth. It was in the city that he observed the Supper with his disciples. It was in the city that he stood trial. It was on the outskirts of the city that he gave his life. It was near the city that he revealed himself as the risen Christ.

The modern city desperately needs a witness to the living Christ. Every church, large or small, that serves an urban area must be alert to changing communities and changing needs. It must be willing to rethink its program and ministry. It must be adaptable. It must constantly seek new and better ways of meeting the needs of city people.

ELMER N. BENTLEY, *Augusta, Me.*: "My impressions are difficult to share, because there are so many complex problems in an area such as Haiti and Puerto Rico.



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We Came, We Saw, We So

ISAAC HIGGINBOTHAM, *Greenwood, Mass.*: "In Puerto Rico, I was impressed by the great progress made through the help of the United States Government funds and technical assistance, and also by the progress of the Puerto Rican Baptist Convention under the leadership of Aaron F. Webber and his efficient wife. I came to feel with them and with many of their pastors that the time has come for Puerto Rican work to be related more closely to the American Baptist Convention. Especially was I stirred by the work being done at the Baptist Academy of Barranquitas and by the part Baptists are

A group of American Baptists tell a poignant



bbber, MacNair, Mrs. Bentley, Ramsay; seated: Mrs. Millhuff, Mrs. Hussey, Stambaugh, Mrs. Ramsay. Right (Haiti): candidates for baptism at Limonade

We Sobbed

By CLIFFORD G. HANSEN

taking in the Evangelical Seminary. In Haiti, under the leadership of C. Stanford Kelly, progress has been made in evangelism, in strengthening the churches, and in the education of children and young people. There is a great need for an academy to train leaders, both for the ministry and for lay activities in the churches. Until the economy of the country is placed on a more substantial basis, we cannot expect to have satisfactory results."

MRS. ELMER N. BENTLEY, *Augusta, Me.*: "I was impressed by the number of schools held in churches, and in finding that so many of the outstanding Christian leaders of government and education in Puerto Rico had come from our Baptist schools. There is a desperate need for this kind of education in Haiti. The work Edith Robinson is doing needs to be multiplied many times."

JOSEPHINE STAMBAUGH, *Washington, D.C.*: "I shall long remember the eagerness of the children of Haiti for education. Twenty children walk eight miles each way to the school we visited. These children have very little food at home, no lunch, and probably just a few beans and rice for their dinner."

ELROY SHIKLES, *Denver, Colo.*: "Truly the dollars American Baptists spend in Latin America are accomplishing much in terms of conversions and training. Day after day I was amazed at how much is done with so little. I had always heard that one could tell by the smell of a village whether Christ had been there. In these countries one sees the immediate result of the gospel message in terms of cleanliness, in the demeanor of the people, and in their outlook on life. I saw thousands of children on the streets with nothing to do. My heart yearned for them, that they might hear the call of Christ and respond. As I think of Haiti I can only say, 'We came, we saw, we sobbed.' Here we reached back to the elemental rawness of life. I have seen the dirt, poverty, and ignorance of Jordan and Egypt, but conditions in Haiti are appalling. Babies cry for food and soulful eyes of young people pierce deep into one's soul. Truly we must find money for more schools, for this is our day

poignant story of life in Puerto Rico and Haiti

of testing and our day of opportunity. Haitians are anxious to cast off the darkness of voodooism and Roman Catholicism."

JOHN A. RAMSAY, *Oakland, Calif.*: "To try to express first impressions of a missionary tour is a profound emotional experience. One's emotions want to grip the pen and tell only a story of poverty, pain, and paganism. Feelings are stirred because people are constantly under the spell of the witch doctor and his voodooism. Souls are blighted by the state church that substitutes hierarchy of the priesthood for the freedom found only in Christ. Although I am not prone to tears, I found them trickling down my cheeks as I listened to the children in Edith Robinson's school in Cap Haitien sing with shining faces and full voices the songs of soul freedom. Again I wept as I witnessed a crowd of people gathering for worship, eager to hear, each carrying a handmade chair so as to have a place to sit, and then participate in an offering for the poor, when they themselves had not eaten before the service. We can preach and teach and yet we must be able to feed. Agricultural evangelism must be the answer."

"Puerto Rico and Haiti are countries of contrast. Against the background of poverty and want stands in bold relief an abundance of faith that defies description. In the midst of despair shines a radiant hope. Defeatism could easily be the order of any day, but our missionaries walk the trails of victory. Their accomplishments read like fancy rather than fact. Thousands rise to call the missionaries blessed as Christ is enshrined in hearts and homes. My task of challenging churches to do more in their Unified Budget giving takes on a new meaning because of this trip. Instead of dollars, I see personalities with radiant faces and uplifted voices, singing a song of victory. I see goals, but they represent a task unfinished until every individual may know the joy of having Christ as Lord and Savior."



A. Stanley MacNair, A.B.H.M.S. board member, speaking; Pres. Mergado, Puerto Rican Convention, interpreting



Among Our Migrant Children

How one community looks after its migrant children, and what initiative and dedication can do elsewhere

By LOUISA R. SHOTWELL

OUT OF ALL of Hendersonville's seasonal residents in the summer of 1956, it is probable that the most satisfied in this western North Carolina mountain resort were twenty-five visitors from the deep South and three from Texas.

Unlike most summer travelers, these twenty-eight made the journey to Hendersonville in trucks. Furthermore, the memorable feature of their stay had nothing at all to do with the Horse Show, or the home of Carl Sandburg, or the live theatrical productions at the Flat Rock Playhouse, or, indeed, with any other attractions listed in *This Week in Mountain Vacation Land*, the weekly Chamber of Commerce bulletin.

These twenty-eight happy people ranged in age from six to two. What they found in Hendersonville you would suppose they need not travel far anywhere in the land in order to experience: plenty of tasty, nourishing food; daily baths; wading pools; a profusion of toys; cots for long, luxurious naps; and day-long loving care. Yet, although each child had traveled more miles than had many grown-ups even in this jet-propelled age, never before had they met anything remotely like these delights. For they were migrants, children and grandchildren of the families who follow the crops; and what they found in Hendersonville, duly licensed by the state, was North Carolina's first child-care center for children of seasonal farm workers.

Since 1951, North Carolina has been one of the states, now numbering thirty, in which councils of churches and church women cooperate with the division of home missions of the National Council of Churches in providing a ministry for agricultural migrants. But not until 1956 did North Carolina's ministry include a child-care center.

The story of how it came about is the story of a great many people. It is, of course, the story of the children and their needs. And it is also the story of their parents, to whom it was a totally new idea not to take the children with them to the fields, dragging the baby along the bean row in a carton and training four-year-old fingers to pick. Invited to send his child to the center, one father said no; his boy had earned seventy-five dollars last summer when he was only four. Then he looked down at the boy and said: "You don't want to go to that center, do you? You want to help Papa."

So, one Sunday the staff held open house at the center. Volunteers made the rounds of the campus in station wagons and brought the mothers in to see it. The cots, the toys, the small tables and chairs, the shower bath, and the kitchen, the jungle gym and swings and wading

pool in the shady oak and white-pine grove, and the friendly explanations of the four leaders of the center—two school teachers, a dietician, and a minister's wife—won them over. Next day attendance at the center jumped to capacity.

If children and parents gained something from that summer experience, so did year-round residents of Hendersonville. Less tangible but no less real, their gains could be chalked up in terms like these: the finding of useful chores to fill "retired" days; pleasure in the fulfillment of a hard job well done; that particular satisfaction which derives from teamwork.

There is, for instance, Mrs. Coldren. Three years ago, when her husband retired from business, Mr. and Mrs. Coldren left their home in Evanston, Ill., and settled in Hendersonville. For Mrs. Coldren, this meant giving up her job with the Chicago Council of Social Agencies. Confronted with a staggering list of supplies essential to a state-licensed child-care center, she drew on her professional experience and went to work. She spoke to women's church groups and organized a committee of representatives from each of Hendersonville's churches. She told them she needed 90 crib-sized sheets; they responded with 162. Her little black book shows tallies like these: 117 turkish towels, 31 linen towels, 30 tea towels, 106 wash cloths, 8 new crib-sized blankets, 35 blankets and spreads cut to crib size, 3 dozen bars of soap. The women bought and dressed twelve dolls.

There is Mrs. Edwards, in charge of the kitchen at the center, her winter-time position that of dietician in a high school. "This job is fun!" she exclaimed, capably assembling a stew of beef and carrots and potatoes and onions while keeping an eye on corn bread and a mammoth cake in the oven.

And there is Alma Terry, wife of Frederick Terry, minister to migrants in Henderson County's fourteen camps, comprising upwards of two thousand migrant workers and their families. It was Mrs. Terry to whom four-year-old Emanuel said with tears in his voice, tugging at her hand on the closing day of the center: "Why can't you go to Georgia with us?"

BUT ALL THIS might never have happened at all had it not been for Ralph Canfield, retired from eighteen years in the advertising department of the Kraft Cheese Company. Like the Coldrens, Mr. and Mrs. Canfield came from Chicago not many years ago, wondering how it would seem to be retired. To understand Mr. Canfield's part in the project, it is really necessary to go back

to a day in the spring of 1955. This was the day when Fred Paschel, a Hendersonville pastor, acted on an idea that had been running around in his mind—how to harness the energy and skills of the retired people in his congregation. What he did was to stop in at the welfare office and ask Mrs. Henrietta Purcell if there were ways in which church folk might be helpful in connection with her work. Mrs. Purcell assured him that volunteers could be useful, if they were capable and really in earnest. Especially, she added, men—men who would be willing to undergo a period of orientation and then take on as individuals the sponsorship of teenage boys newly discharged from state training schools and in need of friendly understanding and trust as they sought to make a fresh start with jobs and community life.

The next Sunday, Mr. Paschel made a brief announcement from the pulpit. First to respond was Ralph Canfield. He talked to service clubs and church groups, and the result was the organization of a welfare council, under the chairmanship of Henry Dutton, a former professor of Northwestern just back from a six-month research job in Iran for an oil company. Its initial undertaking was the sponsorship project suggested by Mrs. Purcell.

In the fall of 1955, Mrs. Purcell had two more callers. One was Monica Owen, in charge of program development for the migrant ministry of the National Council of Churches. The other was Kathryn A. Leaf, the National Council's director of migrant work for Maryland, Delaware, Virginia, North Carolina, and South Carolina. These two suggested that a real service for Henderson County would be a migrant child-care center. Mrs. Purcell agreed, and it struck her that here might be a second project for the welfare council. At the council meeting, Mr. Canfield was unanimously elected chairman of the child-care center project.

It occurred to Mr. Canfield that for a good cause such as this, surplus government food ought to be available. He soon found that getting it was not simple, but bureaucratic red tape failed to stop him. After several conferences with the county superintendent of schools, voluminous correspondence with "top brass," and a couple of trips to the state capital at Raleigh, he got results in the form of what was left over from the sur-

plus food earmarked for North Carolina schools for the academic year.

When it came to the question of where to hold the center, the good offices of George Weaver, a pastor, persuaded the board members of the Colored Baptist Assembly Grounds to make available the basement of their new building.

Cash contributions and the generosity of merchants provided at cost or less such items as a refrigerator, linoleum, dishes, child-sized silver, small tables and chairs, and a washing machine, and made possible the installation of a lavatory, a shower, and a hot-water heater.

The firemen had only to hear about the center before they were hard at work collecting and repairing discarded toys. And such toys they were! Besides a rocking horse and a tricycle, there were an automobile, an airplane, two tractors, and two fire engines, each large enough to accommodate a four-year-old operator.

THE CHILD-CARE CENTER in Hendersonville stands for more than the benefits accruing to the children; more than the carry-over in parent education; more even than the gains to the vast number of people in Hendersonville who shared in it, whose roster would make a good-sized telephone book. It is a symbol of the way in which the state of North Carolina is rising to an intelligent attack on the problems of its migrant farm-labor force.

North Carolina is one of the states to follow the lead of the President's committee on migratory labor by organizing a statewide governor's committee.

Recognition of church initiative and responsibility in the migrant field is evidenced by appointment to this committee of leaders such as Morton R. Kurtz, executive secretary of the State Council of Churches; Mrs. C. C. Todd, representing the State Council of Church Women; and Babington Johnson, a prominent minister.

Furthermore, the center is a symbol of the far-reaching influence of the dollars put into the National Council's migrant ministry by all church people everywhere, through their national home-mission boards and through their giving on the World Day of Prayer.

And the center shows what initiative, zeal, and dedication can accomplish in any community.



It is service with a smile as Mrs. Frederick Terry, in the line of duty, works with only a little opposition
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Ralph Canfield turns professional photographer as he aims his camera at a cooperative group of youngsters

Among the Current Books

MODERN APOCRYPHA. By Edgar J. Goodspeed. The Beacon Press. \$2.75.

There are many famous biblical hoaxes, some of which have been in circulation in one form or another for many years. In particular, many people are pathetically eager to know more about Jesus than they find in the New Testament, and the authors of these sixteen biblical forgeries were not slow to capitalize on that longing. Ultraconservatives have often resented biblical criticism, but if it were not for biblical criticism we would have no standard for dealing with the false documents. In this little volume is the truth about "The Lost Books of the Bible," "The Aquarian Gospel," "The Crucifixion of Jesus, by an Eyewitness," "The 29th Chapter of Acts," "The Long-Lost Second Book of Acts," and all the other spurious documents.

THE USE OF MUSIC IN CHRISTIAN EDUCATION. By Vivian Sharp Morsch. The Westminster Press. \$3.00.

The purpose of this handbook is to make more effective the use of music in the Christian church. It discusses the kind and use of hymns for various phases of the church's program. It deals with choirs, the choir director, the organ, and anthems. Down to earth, replete with check lists and tested information on what to do and how best to do it, the book is a clear guide even for the most unpracticed and a valuable tool for the expert.

THE POLITICS OF ENGLISH DISSENT. By Raymond G. Cowherd. New York University Press. \$5.00.

The greatest age of social and political reform in England took place in approximately thirty years, from the end of the Napoleonic Wars to the Revolutions of 1848. Dissenting sects such as Quakers, Baptists, Methodists, and Unitarians, aided by political liberals, sparked this reform. Evangelicals of the Church of England also helped. But the conservative Anglicans were identified with the old agrarian social order and upheld the interests of country gentlemen and the privileges of the aristocracy. The bishops and clergy generally opposed social reform. It was in these years that England saw the growth of religious liberty and the rise of popular education. (The Sunday school was a powerful agency for popular education and was first formed for that purpose.) The Dissenters crusade

against the slave trade and colonial slavery, and effected the emancipation of the colonial slave-apprentices. It is not commonly known that the crusade against slavery had a doctrinal basis. It rested on the Dissenters' doctrine of the individual's competence to know and please God, and the value of any individual soul. Those who love religious liberty best will always be the best friends of civil liberty; hence the Reform Bill of 1832, the redress of religious grievances, and the reform of Parliament. Christian Chartists effected a more democratic suffrage. Then came the repeal of the corn laws, the restriction of child labor in the Ten Hours Bill, and other factory reforms. The factory question began and ended as a religious crusade to free little children from long hours of labor and to give them an opportunity for education and a chance for some leisure and home life. The origin of the Liberal Party in England is in this movement. This book, which is a careful study, is copiously annotated and has an excellent bibliography.

CHRIST AND THE MODERN OPPORTUNITY. By Charles E. Raven. The Seabury Press. \$2.25.

The question pondered in this book is: "Is Jesus Christ the Hope of the World?" Digging deep into the records of the past, and bringing out the treasures of his own mind, Dr. Raven assures us that indeed he is. Through Christ he sees opportunity for modern man. Christ initiated a new attitude toward God, nature, and man, and that new attitude found expression in a little band of his followers, the early church. Advancing ages have but emphasized the importance of his teachings about individual and social problems. Modern man has discovered that he is his brother's keeper, and that that brother is not necessarily a member of his own race. Christ lives and influences the world through the Christian fellowship, which is founded on Christlike love.

THE PULPIT REDISCOVERS THEOLOGY. By Theodore O. Wedel. The Seabury Press. \$3.50.

The argument of this book is that the theological revival of our time needs to be studied by the parish minister, so that the insights of theology may be made intelligible to the man in the pew. Nineteenth-century biblical criticism and historical research were concerned with the Jesus of history, the discipleship of a Master, and an imitation of the founder of Chris-

tianity as a kind of first Christian. It is the point of view of the author that this is not enough. Christianity needs the Christ of faith as well as the Jesus of history. The last chapter is an interesting modern attempt to prove that without the church there is no salvation, and that salvation is through the community of faith.

A LIFT FOR LIVING. By Ralph W. Sockman. Abingdon Press. \$2.00.

These fifty-two inspirational readings are from the syndicated newspaper column "A Lift for Living" by the minister of Christ Church in New York and the speaker on the National Radio Pulpit. They are in keeping with the usual high quality of Dr. Sockman's writing. The book will stimulate the thinking of both pastors and lay people in the preparation of brief, pointed talks for youth and adults. Sample titles are "Air-Conditioning Your Mind," "The Art of Owning," and "Convenient Religion." The illustrative material brings a fresh approach to well-known truths.

HYMNS AND THE FAITH. By Erik Routley. Seabury Press. \$5.75.

A dramatic departure from the usual study of hymnody is offered in this unique treatment of the subject. The book is concerned with sources and history, rather than explaining who wrote the hymns and why. The scriptural content, theological implications, and specific doctrines of each hymn are emphasized. The author analyzes forty-nine familiar hymns, showing how they present a broad, well-balanced view of the basic religious teachings which have become an inseparable part of the religious life of English-speaking people. Some of the hymns prove to be simple folksongs of the Christian traveler, while others reveal deep theological penetration. The book is far above the average.

THE DIMENSION OF DEPTH. By Edwin McNeill Poteat. Harper & Brothers. \$2.00.

This little book was completed just before the death of the author. It is a study of the last six weeks of the earthly life of Jesus. This was a period when Jesus was declining in popular favor. At one distressful point he turned and asked members of the inner circle if they too were not "going away." This factor of a diminishing popular following colored the teaching of Jesus in this period. It is couched in terms of crisis. In this period also Jesus plumbed the depths of experience. This material was probably originally given as sermons or discourses by Dr. Poteat.

Partners IN THE BAPTIST WORLD MISSION

'The Golden Gift'—New Picture on Burma

By EDMUND C. SHAW

MODERN TRAVEL is a wonderful thing. It allows us to go halfway around the world in a matter of days, and thus we can see at firsthand some of our Baptist mission fields in far-off countries. Mrs. Shaw and I returned recently from Burma, where we spent one wonderful month photographing a new motion picture, which will soon be available to Baptist churches through our Baptist film libraries. It will be entitled "The Golden Gift."

Our story had been written and approved before we left New York, and so our first task upon arrival in Rangoon was to choose the locations where our film would be made and to select our "actors." Since our story revolves around a young college student and the conflict he faces in choosing between Christianity and Buddhism, we conferred with our missionary, Addison J. Eastman, who directs the Baptist Student Center at the University of Rangoon. With his help we met several college students and were instantly impressed with a young Burman, Ko Nay Win. He sings in the choir at Judson Chapel, is captain of the university football team, and is preparing himself to be a teacher. He carefully read our story, was pleased with it, and gave of his time and energy to the full throughout the period of production.

Leonard A. Crain, who directs the

Christian Audio-Visual Center at Mandalay, served as our technical consultant and helped us immeasurably in securing introductions to people and places we wanted to use in our film. Mrs. Shaw catalogued each scene as it was photographed and saw to it that costumes always matched for subsequent scenes. I handled the camera, doing my best to see that exposures were correct and that the action was what we needed for our story.

From Mingadalone Airport, Rangoon, we flew upcountry to Mandalay for our opening sequences. We visited the fabulous Arakon Buddhist Pagoda, with its gold-covered, intricately carved tower. We spent four days photographing scenes in and around our fine Baptist church in Mandalay. U Chit Pe, the Baptist pastor, was most helpful. U Saw Pe and his wife, playing the father and mother in our story, gave freely of their time so that we could take best advantage of the sun and of the most colorful back-grounds.

Next we went to Taunggyi, in the Shan hills, where we needed scenes to tell the story of the Burma Baptist Convention. This is an important sequence, since it is at this convention that our hero first decides that he must think what he should do with his life. From Taunggyi we drove five miles out to Pang T'Kwa with William D.



Mr. and Mrs. Edmund C. Shaw

Hackett. This drive is one we shall always remember! The road consists of an ox-cart trail, deeply rutted and ridged, and it is only an ox cart and Bill Hackett's jeep that would dare attempt it!

At Pang T'Kwa we discovered inspiring evidence of what missions can mean to a people. Bill and Marion Hackett maintain a school, a dispensary, an experimental farm, and a church for the people in this beautiful valley. The standard of living of all the people in the valley has been raised and a new Christian community has grown. We photographed several fine sequences here, with Nay Win teaching a class of attractive children and talking to a fine Christian leader of the community. It was truly an impressive experience to visit this mission station in the hills of Burma, and we shall never forget it.

Our final days were spent in Rangoon, picturing Ko Nay Win at the university, and the exotic atmosphere of the teeming city of Rangoon.

Burma is undergoing many changes in its national life. It suffered havoc during the war. It is now having its troubles in finding its way as an independent nation. We did not find it easy to stay on an exact schedule in a country where all forms of communication are interrupted or canceled without warning. There were many difficulties in the way of producing a motion picture, but everyone helped us to the utmost. I wish to pay tribute again to Ko Nay Win for his fine spirit and his complete cooperation at all times.

Mrs. Shaw and I made short stops, at our own expense, at as many of our Baptist-mission fields as possible, both on the way to Burma and on the return trip. It was an experience of a lifetime! We could not be more proud of all we saw. Our churches, schools, and hospitals are doing a tremendous work in bringing the name of Jesus to those who would otherwise never hear of it.



Ko Nay Win, who plays leading role in 'The Golden Gift,' tells Bible story at the Baptist school in Pang T' Kwa. Children enjoy this hour very much

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We were deeply impressed with the high caliber of our Baptist missionaries. This was proved more than once by the statements of the nationals of their love and esteem for the people who are representing us on foreign fields the world around. One man said to us, "I am glad to have the opportunity to say to you how much we love our missionaries. Please send us more missionaries, so that more of our people can learn to be Christians."

Burma is a country of gold. Thousands of pagodas cover the land, many of them encrusted with sparkling gold. Adoniram Judson said he was going to the "Golden Shore" when he went to Burma over one hundred years ago. In our motion picture, the young man decides to give of himself to his people, to lead them to a better way of life—and surely this is a "Golden Gift."

Tithing Materials

Orders for the tithing materials, recently prepared for the churches, have exceeded expectations, and a number of the items are being quickly reprinted. Since so much interest in the project has been evidenced, it is expected that the materials will be revised and offered again next year.

Baptist Birthdays

The 50th birthday of the American Baptist Convention will be celebrated in many churches May 16, 17, 18, or 19. The General Council suggests these days because the founding meeting was held in Washington, D.C., May 16-17, 1907, but churches will arrange the celebration to suit their own schedules.

In order to help the churches celebrate this anniversary, and the 250th of the first Baptist association in America (the Philadelphia Baptist Association), and the 125th of The American Baptist Home Mission Society, the Council on Missionary Cooperation suggests a number of special materials: leaflets, "The Story of a People—the Baptists," and "How to Celebrate the American Baptist Birthdays"; a historic poster, hymn sheets, with words and music of hymns sung by Baptists long ago, and placemats to be used for mealtime gatherings.

"The Story of a People—the Baptists," the hymn sheets and the placemats, the latter in packages of fifty, will sell for \$2 a hundred. These materials may be ordered from the Baptist Literature Bureau, 152 Madison Ave., New York 16, N. Y.

Historical church-calendar covers also have been prepared for the churches. These may be ordered from The American Baptist Publication Society, 1703 Chestnut St., Philadelphia 3, Pa.

Women over the Seas

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Easter Victories Overseas

[Easter joys overseas cannot all be told in any one year, but here are two recent observances which fill the heart with joy and gladness.]

In Japan

By LOIS M. HAMPTON

LO, the winter is past, the rains are over and gone; the flowers appear on the earth, and the time of the singing of birds has come."

Every Sunday, since the beginning of March, our school dormitory has rung with earnest voices practicing this call to worship, in Japanese, of course. No, they were not the voices of our students, but of the neighborhood children who had come to our *Kodomokai*, or children's meeting. You would have heard the strains of familiar hymns, although I am sure you would not have understood what was being sung. The children were practicing for something very special, our Easter program. Everything had to be done well, for the mothers were coming!

I wish I could say that Easter Day dawned bright and clear, but it did not. There was no sign of sun at our sunrise service. But the spirits of our children were not dampened one bit as they gathered early for one last rehearsal. Grubby little hands that pasted red stars on attendance charts were cleaner than usual in honor of the occasion. Excited voices were subdued as all sat in order facing the worship center of the cross.

It was time to begin, but where were the mothers? They had all received lovely program-invitations, with an Easter cover drawn by one of the assistant teachers and colored by others. The children began their call to worship and sang the first hymn. The primary department had memorized the

Easter story in the new colloquial version of the Bible. But, of course, there was one boy who could offer nothing but a toothless grin of embarrassment over his forgotten verse. The junior-high girls told the thrilling Easter story in their own words, with the help of lovely colored pictures. Afterwards they sang "Christ the Lord Is Risen Today."

During all this time the mothers quietly entered at the back, some of them carrying younger children on their backs. Now it was time for something really different—the dedication of our new organ, which the children had not seen before. They had been bringing their offerings for it ever since Christmas, and they had added up to the princely (for them) sum of almost \$10. The rest of the needed \$45 had come from friends in America. So with the aid of a map and our imaginations, we traveled by ship, train, and airplane to thank our generous friends far away. Then we had our service of dedication. With another hymn, the service was over.

But there was more to the service, and I was holding my breath. I remembered so clearly the tears that had been shed by the preschool department when their turn came on the Christmas program. This time they had done so well at rehearsals, I prayed that they would not be overcome by the audience. The two shy boys refused to come up front, but there were six others who stood up and did the motions for our little songs about our Heavenly Father who cares for us, and the tulips that bloom in the spring. Cannot tell you how proud I was! The juniors completed the program with a play.

As the children left, each received a beautifully illustrated book in which the Easter story was written in words he could understand. The mothers and teachers then came to the missionary residence for tea, and an opportunity to get acquainted with each other and with the teachers of their children. We hope to meet with them from time to time and to have an opportunity to explain to them more about Christ.

The following evening, one of the mothers appeared at the door of our Sunday school superintendent. She



Children at Himeji school give reverent attention during prayer

had come to the program the day before, but could not remain for tea. She was anxious to bring up her three children to be fine adults and wanted some advice as to how best to do this. Mrs. Chiba told her that she must be an example to her children, and that she should begin coming to church. Since I did not know anything about this conversation, I was surprised to see her there the following Sunday. She was deeply touched by everything she heard, read, and sang during the service. Since that time she has personally brought her children to *Kodomodai*, and sat through the worship service with us. She has also promised to send the girls to our school when they are old enough. The children are very bright, and we are praying that this may be another case of a child leading his parents to Christ.

In Burma

By RUSSELL E. BROWN

Easter this year was a wonderful occasion for Immanuel Church. First, the water-throwing festival, which usually comes at this time, followed Easter, thus making it possible for our people to get to church without "incident." The Maundy communion service was conducted in five languages for our congregation, which is comprised of many language groups. On Good Friday the church was packed for the showing of the films on the crucifixion and the resurrection.

Easter Day began with a sunrise service, in which all the churches in

Rangoon participated. Then our Sunday school had its special program. The special music by the choir and the baptismal service came in the evening. During the Easter season the different congregations had several baptismal services.

A second special reason for remembering this particular Easter was our offering. It was decided that the total offering should go to the work of the Burma Baptist Convention. We gave out close to five hundred envelopes three months in advance for daily offerings to this work, which is carried on throughout Burma. Our goal was 1,000 kyats (a kyat is 21 cents). Just before Easter I became worried. The goal was a high one, and I did not see how we were going to reach it. I appealed to the Christian Endeavor and the Woman's Society for special contributions. It was important that we not fail in this ambitious attempt. Then Easter Day came.

The Sunday school envelopes began to come in—heavy with five and ten pya coins (5 pyas to a penny). In the evening worship service, envelopes and loose cash came in, overflowing the

collection bags and sending the users for more. The man and his wife who were in charge of the counting stayed until 2:00 A.M. to finish the job! When the total was announced it came to 2,435.15 kyats—almost two and one-half times the goal we had set and felt we might not reach! This amount equals more than \$500—a tremendous amount for us to receive in one service, and probably the largest offering ever received in one service, and probably the largest offering ever received at a single time in the history of the church. We have been singing songs of thanksgiving ever since.

Immediately following Easter, our young people held a four-day retreat at the Baptist seminary. Then we plunged into our vacation Bible school. Inasmuch as the baptisms had cared for the persons in the preparatory classes, we started another class for young people and one for adults. I am laying foundations with a Hindu and several Buddhist friends for a class in understanding the Christian faith.

Easter, in some aspect, should be always with us.

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Wanted: Some Saints

By C. DWIGHT KLINCK

THE EASY WAY seems to be the appeal of many of our TV commercials: bargains in automobiles, in household furniture, in appliances, bargains in everything and anything that make life easier to live and more attractive. Some of the commercials are so powerful that they create the impression that you will be paid to come into the local retail establishment to buy the merchandise which is being advertised.

Not only is there a popular appeal to bargains for material things, but also a popular appeal in many circles to bargains in brotherhood. When have we had a day when so many different plans and ideas were being sold to the public—plans and ideas which insure the coming of the brotherhood of man, and the reign of peace, and the kingdom of God here upon earth?

In the political field there are those who tell us that capitalism has the final answer and has a bargain for brotherhood. Others say that socialism

in the welfare state has a bargain in brotherhood that cannot be overlooked. This organization, that benevolent society, this particular civil group—all claim to have bargains in brotherhood. But we might well ask ourselves the question: Do bargains in brotherhood come cheaply and do they come easily?

Egbert Munzer, of St. Xavier Uni-



Director Clinck chats with little Christmas angels at Brooks House

Your Summer Planning

Might Well Include

A Week at

National Missions Conference

Green Lake, Wisconsin

August 10-17, 1957

For particulars, write to

MRS. PHILIP S. CURTIS

Department of Public Relations

152 Madison Ave., New York 16, N.Y.

versity, Nova Scotia, was commenting not too long ago upon Europe's post-war plans for redevelopment. Among other things he said this: "The future will not belong to the organizers or politicians of the traditional type, but to the prophets. It will be they who become the creators, not capitalism nor socialism, of the new society."

Saints

What is a saint? Well, I have an idea of what a saint is not! In my boyhood experiences I can remember a woman in our home town who was a self-invited guest at the local missionary society meeting one afternoon, and in the presence of these good Baptist women she said, "I'm thankful that I am not like you because, unlike you, I have no sins. I have been made perfect, but you poor Baptist women are to be pitied, are to be prayed for, because you are still living in sin."

A saint is not one who is perfect, not one who has arrived or one who is without guilt or blemish. As a matter of fact, a real saint is a very human person. A saint is one who has his faults as well as his strengths. A saint is one who is subject to all the frailties of human flesh and yet has a characteristic and quality of living that makes him unique and entitles him to the name "saint." I have met many of these people, as you have met many of them. Douglas Steere has described a saint in these words: "A saint is one in whom God or Christ is felt to live again. God uses persons to transmit the meaning of eternity to time."

My memory takes me back to the days of my ministry in Milwaukee, when the members of the Red Dragons Club were boys who felt that the real red-blooded American man was one who could steal anything he wanted and get away with it. Their ideal of a red-blooded American man was John Dillinger. They were surprised that he

was not my hero and my ideal, too. John Dillinger was a saint to those fellows. He had a real, powerful influence in their lives and in their thinking.

I am also thinking of Charma Moore Covell, the first director of Brooks House, Hammond, Ind. She and the other workers on the staff in those early years went about the streets and into the homes of our community, and supervised and conducted activities in Brooks House, a Christian neighbor to the people living in this marginal neighborhood. They came to know the people. They loved the people. The people loved them. Their influence remains to this day, and they are referred to as saints, because of the powerful influence and impact of their lives upon the lives of people who are still living in Hammond, and who knew them as children at Brooks House.

Let us not underestimate or discount the influence of a man or a woman upon the lives of children or young people. That influence may be evil as in the case of John Dillinger. It may also be good as it was in the case of Charma Moore Covell, and many others.

Modern Paganism

If there ever was a day when saints were needed in America, that day is now. We have become accustomed to thinking of paganism as being something that is ungodly or unchristian, and existing almost exclusively in other countries of the world: in the Orient, in the Near East, in Africa, and possibly in Europe. Very seldom do we think of modern paganism as being in our own beloved country. But there is paganism in America. It is paganism that is distorting the view of some of our citizens, who are forgetting what it means to be an American and to live in America.

They tell us that in the decade from 1940 to 1950, 80 per cent of the population growth of America took place in our urban centers, and that 60 per cent of our American children live in the cities. What happens in our American cities is tremendously important. It is important to our children. It is important to our youth.

Again, paganism can take another form. It may take the form of race, religious, and cultural prejudice. Newspaper, magazine, and TV headlines have been reminding us recently of the terrific adjustment in some areas of our country to the problem of the integration of Negro and white children in some of our public schools. The Supreme Court decision of 1954 is a milestone, not only in the history of America, but also in the unfolding drama of world history and human history.

Things for Sale

I recall an experience I had in my high-school days, when I was the part-time employee of the newspaper in my home town. On one occasion I answered the telephone and took a want ad from a woman living in the rural area adjacent to our town. She had some sows and pigs she wanted to advertise for sale. So I took her ad and typed it and prepared it for the composing room for the next morning's edition of the paper.

Early in the afternoon of the next day, after that paper had been distributed throughout the county, that woman frantically telephoned the newspaper office and said, "How come you have mixed-up my ad? I don't have three thousand and five pigs for sale. I told you I had three sows and five pigs for sale."

Many things are for sale; many things are advertised; many things are wanted through the classified ads of our newspapers. But I would like to put an ad in the daily newspaper in the life of everyone of us, especially those of us who call ourselves Christians, and say something like this, "Wanted, some saints!"

May I call attention to some verses of Scripture. First, Ephesians 4:31-32—"Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Second, Phillipians 1:27—"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."



Many join in the prayer session at Brooks House, which is led by a child

'Missions' Club Manager

MISSIONS club manager is to be a new member of the committee on missionary and stewardship education. This will give an administrative relationship to this officer in the life of the church, and will tie in this journal with missionary and stewardship education, for which it is such an important resource. It should be understood that if at this time such a manager now exists, he should be invited to be a member of this committee.

If there is no club manager in a church, the board of Christian education should appoint one. It is possible that in a small church the responsibility may be delegated to one of the members of the committee. The name and address of the person appointed should be sent immediately to Dr. Frank A. Sharp, 152 Madison Ave., New York 16, N.Y. Dr. Sharp will then send the club manager's packet of directions and suggestions.

In order to integrate his activities with those of the board of Christian education, MISSIONS club manager will find the handbook, "This We Can Do in Missionary and Stewardship Education in the Local Church," helpful. This can be secured from the area director of Christian education in the state, or city, in which he resides. The price is 15 cents a copy.

Dated Sermons

A sermon was heard last Sunday that had whiskers on it. It was a good sermon of sorts. It spoke of the eternal Word of God. But it had precious little relevance to 1957. Its illustrations marked it as having been given first in the teens or the twenties. The preacher scarcely seemed to realize that life, like a parade, had marched past him and that he was facing a whole new complex of circumstances.

Even the theme was more relevant to the spiritual problems of the twenties than to the fifties. The prevailing isms which had challenged Christian faith had changed; the psychological temper of the times was different; the tempo of life had become furious; life had been complicated many fold, and was becoming more confusing and frustrating. New challenges, new voices, and new opportunities were on the stage.

Why did this preacher's sermon have whiskers? Perhaps it was because he had rolled out the barrel—the sermon barrel, that is—and was con-

tent to use an outdated sermon. Or, he may have been just too busy to take the pulse of the times he was in. Or, he may have found it easier to retreat to the ivory tower of theological and biblical platitudes without knowing what was going on in the street below.

This preacher's plight can be desperately true of the missionary sermon. There are some things about missions that have not changed. The gospel is the same. But the world that needs that gospel has changed. The gospel needs to be seen in relationship to the world that needs it. Isaiah spoke to an Israel that was besieged by a foreign army; Jeremiah had a word of God for his times; Amos and Micah saw the corruption of their day; John the Baptist faced imperialism and religious irrelevance; and Paul brought the gospel to a pagan society.

Last year the theme of our mission study was "The Christian Mission in a Revolutionary World." This was an attempt to see the relevance of the gospel; but it was more than that. It was an attempt to awaken our churches to the changes taking place in the nature of our missionary outreach. It was, and is, positively exciting, and yet many missed its implications.

Missionary education has been spelling this out for more than a decade. *Again Pioneers*, by Hermann Morse, *Mission to America*, by Truman B. Douglass, *That the World May Know*,

by Charles W. Ranson, *This Revolutionary Faith*, by Floyd Shacklock, are a few of the study books that have been used in mission-study classes during the past decade to say just this.

The minister who would lead his people must keep abreast of them, and even ahead of them, in the sense of the pulse of the times in his thinking and in his ability to speak to the need of the day. While missionary history is valuable, it must be seen in perspective. The use of David Livingstone or of William Carey as biographical and illustrative material will have to be most judicious. The conditions which the Armstrongs or the Jumps or the Tuttle meet in Africa today are quite a different thing from the primitive ones faced by the intrepid explorer. The international relations faced by Carey under the British East India Company are a long way from the self-reliant, self-determining conditions of India under Nehru. The relation of our churches to the successful new churches planted in mission stations is like that of a parent to that of adolescent children who would try their own wings.

A certain minister asked for a missionary reading list that would stimulate his own thinking and broaden his own understanding. Following is a partial list (in addition to those mentioned above) which will help him to start:

Challenge and Conformity. By Kenneth Scott Latourette. \$1.75.

Revolution in Missions. By Willis C. Lamott. \$3.50.

Encounter with Revolution. By M. Richard Shaull. \$2.50.

Communication of the Christian Faith. By Hendrik Kraemer. \$2.50.

The Christian Mission. By Max Warren. \$1.50.

The Christian Imperative. By Max Warren. \$3.00.

Household of God. By J. E. L. Newbigin. \$2.75.

It is the matchless privilege of the Christian minister to show that the undated gospel is contemporary and relevant.

'Learn to Give— Give to Learn'

For many years, many churches have observed Christian Education Week from the last Sunday in September through the first Sunday of October. The general purpose of these observances is to point the community and the nation to the importance of the religious training of children, youth, and adults.

In 1957, Christian Education Week focuses on Christian stewardship as its major purpose:

The Bible



Book of the Month

APRIL.....	John
MAY.....	Hebrews
JUNE.....	Ezra
JULY.....	1, 2 Thessalonians
AUGUST.....	Philippians-Colossians
SEPTEMBER.....	Isaiah 1-39
OCTOBER.....	Isaiah 40-66
NOVEMBER.....	1, 2 Peter-Jude
DECEMBER.....	Matthew

The 1958 "Bible Book of the Month" will be dated from January through December. This will provide a better coordination with the Bible study and reading emphasis in the Standard of Achievement in December.

To challenge Christian people to accept their stewardship responsibilities in home, church, and community, with the understanding that their blessings are received in trust from God and are to be used in his service for the benefit of all mankind in grateful acknowledgment of Christ's redeeming love.

The 1957 Christian Education Week emphasis, "Learn to Give—Give to Learn," was selected to help parents, church-school superintendents, and church-school teachers focus their attention upon Christian stewardship. Stewardship is practicing the principle that, having received our lives from God, we should use our lives for God. As leaders in Christian education we should seek to lead children and youth to ask in every moment of decision, "Lord, what wilt thou have me to do?"

A handbook was prepared by denominational and church council leaders for the use of church-school teachers and other church-school leaders, parents, churches, councils of churches, church women, ministerial groups, and others responsible for the training of children, youth, and adults in Christian stewardship. It contains source material which each church must study in the light of its own needs and resources in order to make plans whereby it can reach more families and all adults with Christian teaching of stewardship.

In addition to this manual, there are two fliers entitled "The Church Teaches Stewardship" and "The Family Teaches Stewardship." The handbook may be secured for 25 cents, plus postage and handling, from your state, or city, director of Christian education, and the fliers at 4 cents each for 20 to 99 copies, and \$2.50 a hundred for quantities of over one hundred. Churches should know that the supply of this material is limited, and should not wait too long before availing themselves of this help.

Mission-Study Classes

Mission-study classes, which traditionally run from 8:00 to 8:50 every morning before the sessions of the American Baptist Convention, will be held at this same time each morning except Sunday during the Philadelphia convention this year. Everyone is invited to these classes, both to hear the introduction to the new materials and themes and to meet the missionaries present at the convention.

There will be an opportunity to see the new literature which has been prepared on the home- and foreign-mission themes—"Christ, the Church, and Race," and "Japan."

Visual Materials for Judson Graded Courses

Mission Study

Primaries—May

All during the primary years we are trying to help children have the experiences of learning that will widen their horizons of world understanding.

"Kodiak," "Our Church at Work in Africa," and "Children in America Learn About Jesus" are the three areas of mission study for May in the primary departments of the Sunday church school. The basic teaching material is contained in the activity packets and picture sets of the Judson Graded Series, spring quarter.

To enrich these teaching sessions and to help boys and girls better understand the message that the church and its missionaries are sharing in each of these places, teachers will want to use such supplementary materials as may be found in selected pictures from the "Around the World Series": pets, babies, toys, bedtime, worship, homes, and play. Boys and girls this age enjoy handling curios, costumes, dolls, toys, art, and handcraft objects that teachers and interested parents might collect.

Filmstrips and slides, well used, add greatly to the understanding of boys and girls. You might want to use *Uncle Sam's Attic* with your unit on "Kodiak." For the unit "Our Church at Work in Africa," a helpful filmstrip would be *Sumo, A Boy of Africa*. If you are teaching the unit "Children in America Learn About Jesus," you might choose one of the following: *A Puppy for Jose* (use with migrant session), *Jimmy Finds City Friends*, or *One Way Street* (use with Christian center session).

A good study results in some type of definite service. Be sure, as the result of these mission-study units, your boys and girls understand that their missionary money helps to provide the missionaries with Bibles, story material, and so forth. They are used to tell the story of Jesus' love and concern for every boy and girl.

Juniors—June

The mission-study units for June in the junior departments of the Sunday church school are as follows: first-year juniors, "The Good News in India"; second-year juniors, "Baptists in Latin America"; and third-year juniors, "One Great Fellowship." These three units provide a good framework for expanding knowledge of the world-mission program of the church.

Alert juniors and their teachers can build interesting bulletin boards of current news related to these areas of study. Additional pictures may be found in the "Around the World Picture Books" already listed.

Filmstrips, short movies, and slides provide a good means for adding information and feeling. For India, use *A Visit to Vellore*, or *A Christian Festival*. For Latin America, use *Getting Better Acquainted with Latin America*, *Caribbean Crossroads*, or *Paulo of Brazil*. With "One Great Fellowship" you may use profitably the filmstrip *Sunday Around the World*, or *Burma Playmates*. With this unit, your sixth-graders might like to write to the Baptist World Alliance, 1628 16th St., N.W., Washington 6, D.C., for pamphlets or other materials that will help juniors see how some 22,000,000 Baptists work together around the world.

With juniors, too, one of the great learning experiences that may result from these studies is a growing concept of how our gifts of money and life may be used in the work of spreading the gospel around the world. In the junior unit "One Great Fellowship," junior teachers have an opportunity to help these sixth-graders face up to the decision of what each one can do to help fill his place in the ongoing Christian task.

These are the boys and girls who are deciding to be ministers, missionaries, and directors of Christian education. If there is a spark of interest, be sure you put the junior in touch with missionary personnel departments, so that information and advice about training may be sent to the interested persons.

Duplex Envelopes—We Like Them!

The introduction of the duplex envelopes in the Sunday church school of the First Baptist Church, Chatsworth, Ill., was made in an informal talk given in the different departments by the general superintendent. The use of the duplex envelopes was also explained in our weekly church letter which goes into all homes. The pastor took some of the envelopes to the homes of the younger children.

The envelopes are used in all our classes except the adults. The adults tithe their offering. Our missionary offering from the Sunday church

runs between \$40 and \$50 a quarter. We used to be short of funds for our general expenses in the church school, but since we started to use the envelopes and have started regular mission giving, we find that we have a small surplus each quarter.

Most parents like the envelopes. As one mother told me, "When I send the offering envelopes with my girls on Sunday morning, I'm sure the money will get there instead of being dropped along the way." This mother has four girls in the primary and kindergarten departments. The junior, junior-high, and senior-high pupils feel they are an important part in the Sunday church school when they know where the money they give is going.

Each quarter the church-school teachers select two mission fields. Then the pupils select the one to which they wish to send their missionary offering for the last quarter.

At the present time, we are without a pastor, and our attendance at Sunday church school has dropped somewhat. However, our offering has remained above that of last year at this time. For example, we had an attendance of fifty-eight and an offering of \$12.50 last Sunday, as compared with an attendance of eighty and an offering of \$10.08 a year ago.

We like the envelopes in our church school and are planning on their continued use. We feel that in this way, we are keeping the idea of missionary giving constantly before our children. Perhaps by so doing, we can train them to be better givers in their adult life, and to know more about our missionaries and their fields of service.

MRS. LOIS M. SIMPSON

Elisca Follows Jesus

Elisca held his breath as he listened to the names being read of those who had passed the government examinations for the elementary school diploma. At last he heard what he had been waiting for—his name! He breathed a sigh of relief and turned toward home to tell his anxious family who, for many years, had sacrificed in order that he might have an education. Well, he thought, they would all be happy—but what could he do now? If only he could be one of the few chosen each year by the government to go to the rural farm and high school in the mountains!

A few days after Elisca arrived home, a letter came by special messenger from the school inspector. Elisca had received a scholarship and had been chosen to go to the farm school!

But where would Elisca find the money necessary to prepare for the trip? At last he decided to seek sum-



Children at First Baptist Church, Chatsworth, Ill., increased their offerings with the duplex envelopes

mer work at the near-by mission station, though he and his family were not Christians. The missionaries were surprised to see Elisca at the door asking for work, but they gave him work planting banana trees and weeding the garden at the seminary. When fall came, he was ready to go to school.

The year at the farm school was hard, but Elisca did well. The following summer he again asked the missionaries for a job. They invited him to attend the boys' camp at the seminary first, and Elisca accepted.

One evening, a serious Elisca ap-

peared at the missionaries' door. He had been weeping, and the words came slowly. "I wanted to accept Jesus tonight in the service, but I could not. My mother has done so much for me, and if I should follow Jesus, she would turn me out and I would break her heart. But now I see that I will break Jesus' heart if I do not follow him. What shall I do?"

It was late before Elisca finally knelt and promised his Savior that he would follow him no matter what happened. His mother did not put him out, but she would not listen to the gospel message.

Three more years at school finally gave Elisca his teaching certificate for the government elementary school, but when he went home there were no government teaching jobs open. One day he received a message from the mission station asking him to teach in the mission school. Elisca accepted joyfully, though the salary would be small. When he told his mother, he half-way expected her to object. But she was as glad as he!

"Well, Elisca, it seems to have done you no harm. And perhaps sometime I, too, could learn to follow Jesus."

CHRISTIAN WORLD OUTREACH—*The B. Y. F.*

Mission-Study Materials

DEAR B. Y. F.ERS:

It is time to think ahead! You who are responsible for the Christian World Outreach program for your Baptist Youth Fellowship, ought to begin thinking about how you will present the home- and foreign-mission programs to young people of your church. Our themes for the year 1957-1958, starting May 1, are: home theme: "Christ, the Church, and Race"; foreign theme: "Japan."

The books you will find helpful and interesting in these areas are listed below by age groups. Look for further help from your national and state World Outreach chairmen.

Sincerely yours,

Ray Rappaport

Home Theme

The materials prepared for this study interpret the responsibility of all the churches to make explicit the relationship of all persons to God and to each other. They show how understanding and acceptance of this rela-

tionship bear upon racial tensions and help develop among people wholesome Christian attitudes and actions.

SENIOR HIGHS AND OLDER YOUTH

Seeking to Be Christian in Race Relations. By Benjamin E. Mays. Cloth, \$1.50; paper, \$1.00. The efforts of Christians to improve race relations through home missions, social action, and personal attitudes and acts are rooted in what Dr. Mays calls "a Christian basis for human relations in the area of race." In this book, Dr. Mays develops his thesis: "The basis for good relations is found in the Christian religion, in the proper understanding of the doctrines of man, Christ, and God, and in the application of Christian insights and convictions in everyday living."

Sense and Nonsense About Race. By Ethel J. Alpenfels, professor of Education at New York University, New York, N.Y. 50 cents. The author has traveled widely and spoken to many young people, from whom she gathered questions that are answered from the viewpoint of an anthropologist.

What Can We Do? By Ruth Douglas See. A Southern youth worker wrote this action handbook, which includes both a general discussion of the

whole matter of race relations from a Christian point of view and action in and beyond the church. The session plans in the *Youth Guide on Race Relations* are closely related to this booklet.

Youth Guide on Race Relations. By Sara Little. 50 cents. This guide has suggestions for any young person or adult who is responsible for planning and carrying through any race-study or action program. Resources listed include: basic materials, supplementary materials, audio-visual materials, and Wright Studio accessories.

Youth Race Relations Packet. Including *Seeking to Be Christian in Race Relations, Sense and Nonsense About Race, What Can We Do?* *Youth Guide on Race Relations*, \$2.50.

It Happens Every Day—A color filmstrip. 60 frames. Script to be read, by Rowena Ferguson. \$5.00, with a guide on "How to Use," by Sara Little. Half the frames are in symbolic drawings calling attention to facts about "real you that God made in his own image." This leads to the question, "What does it mean for me to do God's will?" and the answer, "For one thing it means to look for the real worth of each person—yourself, the kid down the street, the old lady next door, the student at the next desk, . . . even people you may never see—a migrant worker in a neighboring country . . . an Arab refugee." The conclusion is: "It means to think of each person, first of all, as a human being, a child of God."

JUNIOR HIGHS

Room for Randy. By Jesse Jackson. Cloth, \$2.50; paper, \$1.25. The story will create a desire on the part of junior highs to find out what they can do to help create interracial friendliness in their own circles.

Junior High Program Guide on Race Relations. By Janice Bennett. 50 cents. This guide contains a five-session plan for study, instructions to the leader, and a description of activities through which interracial understanding and friendship may be developed and expressed.

Foreign Theme

COLLEGE STUDENTS

Reconciliation and Renewal in Japan. By Masao Takenaka and Robert Wood. Paper, \$1.00. This study booklet deals with particular interests and tasks facing Christians in Japan today.

Journey into Mission. By Philip Williams. Paper, \$1.25. This five-year diary of a first-term missionary in Japan is delightful to read, stimulating to discuss, and revealing.

SENIORS AND OLDER YOUTH

Ten Against the Storm. By Marianna Nugent and Norman Young Prichard. Cloth, \$2.50; paper, \$1.25. This book tells the high points in the story of Protestant work in Japan over nearly a hundred years. The story is told through an introduction, brief biographies of ten leading Japanese Christians, and a chapter on the present and future.

With Pen and Brush. Compiled by Margery Mayer. Cloth, \$2.50; paper, \$1.25. Early in the summer of 1955, the author visited many schools throughout Japan to interest Japanese students in contributing essays and drawings. The writers are teen-agers; the message is theirs. It presents from a teen-age point of view, some problems in the mission of Christians in Japan and our country to work on together under God's guidance.

Youth Guide on Japan. By Marianna Nugent Prichard. 50 cents. This guide indicates points at which seniors might become aware of the Christian mission in Japan through a variety of program activities.

Fun and Festival from Japan. By Alice Gwinn and Esther Hibbard. 50 cents.

Political Map of Japan. Large, 40 x 30 inches, 75 cents each; small, 13½ x 10⅞ inches, 50 cents a dozen.

JUNIOR HIGHS

The Full Circle. By Yoshiko Uchida. Cloth, \$2.50; paper, \$1.25. Umeko Kagawa, youngest daughter of Toyohiko Kagawa, known throughout the world as a Japanese Christian leader, spent many hours with the author, who is the daughter of graduates of Doshisha University, Kyoto, Japan. Japanese traditions and customs are revealed as well as problems youth faced during critical years. The reader will gain a glimpse of what it means for teen-agers to live in a country which is at war.

How to Use the Full Circle. By June Parker Goldman. Paper, 50 cents. The author grew up in Japan and her guide offers the junior-high leaders a five-session study, a single-session out-



Degree of the rose is conferred on three at Calvary, Charleston, W. Va.

line, interchurch get-togethers, food and fun, and additional resources.

Fellowship Guild

Guild Flashes

Seattle, Wash.

The Naomi chapter of the West Seattle guild invited the girls of the Mount Zion Baptist Church to meet with them and share in a service project. Judy Bellinger, chairman of the Naomi chapter, asked each girl to give her name, so that all could become better acquainted. After a brief business meeting everyone joined in singing two verses of the guild hymn, "God, Who Touchest Earth with Beauty." The event of the evening was the service project. Everyone went down to the recreation room and took turns wrapping gifts for Lola Mae Sato, Christian-center worker at Pueblo Christian Center, in Arizona, to distribute at her discretion among the children who come. At another table, the girls were making favors for the West Seattle General Hospital.

The pastor of the West Seattle Baptist Church, Reynold E. Best, dropped in to visit with the girls and took some pictures which will be treasured as a pleasant reminder of one of the most enjoyable meetings the West Seattle girls have had.

Tipp City, Ohio

Janet English writes:

"A group of girls of the Tipp City First Baptist Fellowship Guild held a special cookie bake to provide some fifteen dozen cookies, which they used to help spread joy at parties at the Dayton Christian Center, Dayton, Ohio. Each girl also brought a gift for some girl her own age at the center."

Des Moines, Iowa

The girls of the Lydia Anderson chapter, of the Ann Judson Guild, Galilee Baptist Church, and their mothers were guests of the Woman's Mission Society. After a hymn the girls formed a fellowship circle and gave their covenant. Mrs. David King, of the woman's group, and nine of the girls led the lesson on "A Circlet of Cameos." Dolls were dressed to represent different countries of the world. The circle fellowship grew until it included all of us in the golden circle of love around the cross.

The women always enjoy meeting with the guild girls. We need more guild-trained women in our woman's work.



NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

My, How You Have Changed!

By EDITH V. MOUNT

HOW YOU HAVE CHANGED— you and your society! Within the memory of many of us, the work of a Woman's Society was confined to money-raising activities. Any major improvement in the church property started the women off in a frenzy of suppers, bazaars, entertainments, selling of household gadgets, and so forth. The scene is crowded with memories. Today, looking back—"Lady, how you have changed, and so nicely!"

Stewardship

Now you are concerned with helpful program building; promotion of missionary activities; strengthening the stewardship of your time, talents, and money; developing leadership among your women; homemakers, career women to be. You support your church both at home and in its outreach through regular offerings. No longer are church finances dependent upon the efforts of the women.

This year we are emphasizing Christian stewardship, and financing the program of women's work is a matter of stewardship. To quote our own training manual, "If we recognize that we are 'stewards of the manifold grace of God,' and give to him of the abundance with which he has blessed us, we will have no need of any other financial aid."

Income and Outgo

Let us list the possible sources of income in our Woman's Societies:

- Offerings
- Individual pledges
- Circle contributions
- Church Unified Budget
- Sale of year books
- Rental of equipment

An increasing number of Woman's Societies are being included in the over-all budget of the church, along with all other church organizations. Then, only the Love Gift offering, always an over-and-above gift, is received at Woman's Society meetings. We need to stress over and over again that the Love Gift is never budgeted. Even though it counts on the total amount contributed by the church to

the Unified Budget, and should be channeled through the church treasurer, it should never be figured into the budget of either the Woman's Society or the church, and never, never should be taken from the society's treasury.

However, most societies arrange their own financial program. Each society should appoint a finance committee whose responsibility should be the preparation of a budget.

We expend our money for:

- Program packets
- Literature
- Printing supplies, and mailing
- White Cross
- Division promotion
- House party and conference delegates
- Scholarship fund
- Missionaries' refit fund
- Council of Church Women
- Dues to the association Woman's Society
- Miscellaneous or contingent fund.

Our literature expenditure now should include at least two subscriptions for the *American Baptist Woman*, one to be kept intact by the president in her own workbook, and one for distribution among the officers and chairmen of the society.

An amount is estimated to purchase White Cross supplies and to pay for their shipping. The budget should also include an amount allotted to each

division in order that officers and chairmen will be able to carry on their work. An item to send the president, at least, to the woman's house party should be included.

We contributed toward the scholarship fund, the missionaries' refit fund, and to the fund for the Council of Church Women, but we do need to be careful to see that a number of pet projects of women that are entirely outside the scope of our denominational work do not creep into the budget. Many service and civic groups support worthy projects in our communities, but our own Baptist work is our own responsibility and as such should be our first consideration.

Empty the Treasury

No Woman's Society should be permitted to carry a large balance in its treasury. This money is contributed for the ongoing work of the kingdom of God, and a large amount should never be allowed to accumulate. One society, at the end of each year, empties its treasury and sends the amount in to the National Council of American Baptist Women. This money is put into work that channels right back to your local society. Some societies contribute their surplus to the denomination's scholarship fund, or to other specifics in the denomination's budget.

Poem on Budgets

Several years ago when she was serving as a secretary in the office of the Woman's American Baptist Home Mission Society, and coming in daily contact with home-mission needs, Jessie Brooks Brandon wrote a poem. It caught the fancy of our women's groups and was used all across our convention. See if you recall it. It started out:

"A budget isn't sums to me,
It's Negro girls at Mather,
It's Christian centers here and there
Where many nations gather.

"It's Hopi, Mono, Piute, Crow—
It's Chinese men at Locke;
Italians, Poles, and Russians—
And every other stock.

"A budget isn't sums to me—
It's these—and many others
Behind the figures that I see,
My New World Christian brothers."

This is not the entire poem, but it does remind us that through our giving we are able to lengthen the outreach of our arms to surround the needy people of the earth, and go to places that our steps cannot carry us, through a well-planned program of finance in our Woman's Societies.

IMPORTANT DATES!

Plan now to attend

Woman's Day, May 29, 1957

Philadelphia, Pennsylvania

National Women's Conference,

July 13-20, 1957

American Baptist Assembly

Green Lake, Wisconsin

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

Out of the Jewel Box

Installation Service

By BARBARA CALHOUN

[An open jewel box or treasure chest may be used. Jewels made from colored paper, or colored cellophane, the colors corresponding to the color of the office or division, may be used.]

HYMN: "Savior, Like a Shepherd Lead Us."

LEADER: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:6-7).

A rough stone taken from the depths of the earth by the miner is not set and used as it is found. It needs to be cut and polished to show its beauty. In a like manner, Christ can shape and polish Christians into precious gems. Through prayer and devotional life we learn compassion, kindness, lowliness, meekness, patience, forgiveness, the peace of Christ, and thankfulness. Above all these is love—binding us together in close harmony. Before we can be set as stones for service, before we can be used, we must let the word of Christ dwell in us richly. Whatever we do in word or in deed, let us do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Vision, knowledge, judgment, guidance and ability are given to us for our use.

Will the new officers come forward, making a semicircle around the table. *[All group according to divisions.]*

In accepting these offices, with their responsibilities, do you promise to work, in harmony with others, to further the spiritual fellowship of the women of this society (association, society, or circle), that through prayer, study, and service we may advance the kingdom of God throughout the world?

NEW OFFICERS: We do.

LEADER: As I call the names and offices, will the officers, with their chairmen, come forward and select the jewels symbolic of their respective offices or divisions, and make their responses in order. *[Leader calls names and offices.]*

PRESIDENT: My precious gem is the amethyst. Its beautiful purple color symbolizes leadership and guidance. I

pray that God will be my rock and fortress; that he will guide me and lead me; that I in turn may direct you in his way. "For thou art my rock and fortress; therefore for thy name's sake lead me and guide me" (Ps. 31:3).

SECRETARY: "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye" (Ps. 32:8).

TREASURER: "Therefore, . . . be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

FIRST VICE-PRESIDENT: Our precious gem is the crimson ruby, the symbol of loyalty and truth. "O send out thy light and thy truth; let them lead me: . . . (Ps. 43:3).

PROGRAM CHAIRMAN: "Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom" (Ps. 51:6).

LITERATURE CHAIRMAN: "Buy the truth, and sell it not; also wisdom and instruction, and understanding" (Prov. 23:23).

VICE-PRESIDENT OF MISSIONS: The brilliant gold of the topaz, representing our division, symbolizes love and sacrifice. "I will freely sacrifice unto thee: I will praise thy name, O Lord" (Ps. 54:6).

CHAIRMAN OF SPEAKERS AND INTERPRETERS: "He that loveth not knoweth not God; for God is love" (1 John 4:8).

CHAIRMAN OF SPECIAL-INTEREST MISSIONARIES: "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

CHAIRMAN OF MISSIONARY AND STEWARDSHIP EDUCATION: "Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified" (Ps. 70:4).

VICE-PRESIDENT OF CHRISTIAN SERVICE: The emerald is the symbol of service ". . . by love serve one another" (Gal. 5:13).

LOVE GIFT CHAIRMAN: "Where your treasure is, there will your heart be also" (Luke 12:34).

WHITE CROSS CHAIRMAN: "With good will doing service, as to the Lord, and not to men" (Eph. 6:7).

CHRISTIAN SOCIAL RELATIONS CHAIRMAN: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1).

VICE-PRESIDENT OF CHRISTIAN TRAINING: Our jewel is the beautiful blue sapphire. It symbolizes faithfulness and wisdom. ". . . be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

SPIRITUAL LIFE CHAIRMAN: "He said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

FAMILY LIFE CHAIRMAN: "Mine eyes shall be upon the faithful of the land, that they may dwell with me . . ." (Ps. 101:6).

LEADERSHIP TRAINING CHAIRMAN: "So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. 90:12).

VICE-PRESIDENT OF BUSINESS AND PROFESSIONAL WOMEN: "The turquoise is the symbol of patience and understanding. ". . . having heard the word, keep it and bring forth fruit with patience" (Luke 8:15).

FELLOWSHIP GUILD COUNSELOR: The vibrant tones of the tourmaline symbolize diligence and study. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

LEADER:
To be a Jewel in the Lord's collection
Of brilliant gems that he has made his own
Will be a sacred privilege and honor
As great as any heart has ever known.
And to have earned that rich and glorious title
Because through life we often spake of him,
Will be reward beyond our brightest dreaming;
God, grant we may be gems that will not dim
Before thy watchful eyes because we failed thee.
Lord, we would often speak thy blessed name
And thus become thy everlasting jewels
To burn before thee like clear living flame.¹

GRACE NOLL CROWELL

Let us pray. Our dear Heavenly Father, we thank thee for these women who are willing to give of their time and talents, their hearts and hands, to direct us in our Christian work. Give each one of us loyalty, love, diligence, faithfulness, gentleness, patience, understanding, and vision. Mold us with thy love that we might work as one for thine honor and glory. Guide each one to use to the utmost the ability thou hast given to her. In Jesus' name. Amen.

DEDICATION HYMN: "Take My Life, and Let It Be."

¹ Used by permission.



NATIONAL COUNCIL OF AMERICAN BAPTIST MEN

Our Baptist Family

Program for the June Men's Meeting

OUR "distant relatives" in the Baptist family can become very close, if we do a good job on this meeting. And the men in our Men's Fellowship will wonder why we waited so long to make the introductions.

In June we shall have a wealth of material fresh from the American Baptist Convention's annual meeting in Philadelphia, May 29 to June 4, that will provide up-to-the-minute news. Add to that some of the history of the various organizations serving the denomination, and you have subject matter for a very interesting and informative evening.

But the presentation must be tops!

Role Playing

Sales managers everywhere are using the role-playing technique to show their salesmen in a graphic manner how to close a sale. One man acts as salesman and another as the customer, while the rest observe. The lessons learned stick many times better than they would from a lecture.

Role playing is a natural for telling the story of our Baptist family. A family group can gather, either around the head table or in easy chairs, in a stage setting of a living room. Each member of the family can represent a major board of the denomination, such as The Board of Education and Publication, and the M. & M. Board.

Probably couples should be used to represent the Home and Foreign Mission Societies, to show the recent weddings between the Women's Societies and their counterparts.

If there are women helping with the meal that night, perhaps they could be drafted a month ahead of time. Young men might represent the General Council and the Council on Missionary Cooperation. Children might represent denominational publications—*MISSIONS*, *Baptist Leader*, *Crusader*, and so forth.

Each actor should carry a large sign to show what he represents. Each should remain seated as he talks, in a relaxed atmosphere, telling a brief story of the organization he represents.

Heckling Permitted

A reasonable amount of heckling or

questions from other members of the role-playing crew will help the various speakers emphasize important points. Other members should constantly be on the alert to provide an excuse to repeat some important item. Be sure, however, to avoid dragging the stories out too long. It is best to make a few notes from whatever source material the various speakers use, and talk mostly from memory. Use just the most interesting facts, but be ready to answer any questions after the role playing is finished.

Material Easily Available

Ample information for interesting talks on all phases of our American Baptist work may be found well presented in *A Book of Remembrance*, 1957, available for \$1.00 at Baptist book stores, or at the Baptist Literature Bureau, 152 Madison Ave., New York 16, N.Y. Each organization is covered with a general story on one or two pages. There is also a helpful organization chart opposite the table of contents. It might be well to reproduce the chart, perhaps in less detail, on a blackboard or large piece of paper.

Other information is available in the annual reports of the various boards and societies, published separately and in the convention *Year Book*.

If some of your members are so fortunate as to attend the annual meeting in Philadelphia, ask them to give brief reports of this phase of our Baptist family at work and at worship. Be sure to tell them before they go that you will be looking for a "high-light" story when they return.

Alternate Plans

Never yield to the temptation to be lazy, when it comes to a program. Always give it your best, and it will probably be a success. If you have too few members for a full-blown role-playing situation, ask two men to cover the entire picture, taking turns and interrupting each other. It would be especially helpful to use the organization chart as a springboard, in this sort of presentation.

Or, you may wish to ask someone who attended the convention to give a brief resumé of the denominational organization, and then give a more extended report on the convention sessions.

Or, you might ask your association moderator or the president of your state convention or someone on the state-convention staff to be the speaker of the evening, giving a general picture of the denomination and your church's relationship to it.

Publicity

Get someone to draw posters using family scenes to point up the theme for the evening. Draw a family scene across the top of a mimeographed notice of the meeting. In the adult Bible classes, announce this as an opportunity to find out "what makes the American Baptist Convention tick."

Plan an especially good menu for the dinner this time, and use the menu as an added incentive in the church bulletin and pulpit announcements. Two weeks before the meeting, give each "regular" a list of two other men to get out to the meeting. Ask the regulars to make a date, well in advance and to bring the men in their cars.

Be sure all are made to feel at home when they arrive. Each visitor should be asked to stand, give his birthplace, and tell his favorite hobby, favorite vacation spot, and other details.

Plan a rousing hymn-sing for this meeting. Immediately after dinner, gather around the piano for twelve or fifteen minutes before sitting down again for the program.

Ready for April?

In preparation for the April meeting on the value of prayer in business, you probably have a group of men making a special effort to use prayer often in their business experience, and note its effect on their daily lives. Call them right away and ask them how they are getting along. Some of them may need to be reminded that you are expecting them to report at the meeting. Be storing up some experiences of your own, in case any of them let you down.

And May?

The entertainment should be lined up by this time. If you have a guitar or banjo available, plan your group singing to make use of them. This will take a little thought, to get suitable keys, and so forth. And start getting the round-up idea across to the young cowboys. Give them a good month to work on their dads.

News FROM THE BAPTIST WORLD MISSION

NICARAGUA

Dedication Service

The dedication of the new edifice of the First Baptist Church, Managua, Nicaragua, celebrated more than the completion of a building. The ceremony not only commemorated the church's fortieth anniversary of existence, but also symbolized the fruition of years of sacrificial giving by the people of the congregation.

Seventeen-Day Celebration

The formal service of dedication on Friday evening, March 1, was largely attended and was an occasion of great rejoicing. Lloyd E. Wyse, director of Colegio Bautista in Managua, gave the invocation. Wilbur Larson, secretary of the department of Latin America, American Baptist Home Mission Societies, brought greetings. Leonard D. Wilson, general missionary, spoke in behalf of the Baptist Mission of Nicaragua. Gonzalo Castellon, chairman of the building committee, made the symbolic transfer of the new building to the First Baptist Church. Carlos Garcia, chairman of the board of deacons, accepted in behalf of the church. Rodolfo Mejia, treasurer of the building fund, offered the dedicatory prayer. Adolfo Robleto, pastor of the church, delivered the dedicatory sermon. Jose Maria Ruiz, former interim pastor of the church, pronounced the benediction. The twenty-eight members of the American Baptist home-mission tour party were in attendance at the dedication service.

Special services continued through March 17. On Saturday evening, March 2, the choir presented a concert, and Heriberto Vasquez, pastor of the First Baptist Church, Leon, preached the sermon. Three special services were held on Sunday, March 3. A series of public addresses by Israel Garcia, of Puerto Rico, was held March 4-10. On March 10, the young people of the church were in charge of a special service. Special services of consecration conducted by various ministers, March 11-17, concluded the dedication celebration.

Dr. Parajon's Dream

The modern iron and concrete structure, with a seating capacity of 1,200, was the long-cherished dream of Arturo Parajon, pastor of the church from 1922 until his death on February 25, 1954. It was not granted him to see his dream fulfilled, but he died in

the sure knowledge that eventually his hopes would find fruition.

Beginning with the day on which the cornerstone was laid and continuing for five years, a minimum offering of 1,000 cordobas was received each week. In addition, three special campaigns raised 25,000 cordobas each, and a fourth campaign raised 15,000 cordobas. The people gave consistently, liberally, and sacrificially, from the poorest to the most privileged. Gifts from individuals in other countries, especially the United States, greatly aided the cause. The American Baptist Home Mission Societies contributed one gift and a loan. In this manner the total cost of building and furnishings, exclusive of the cost of the land, of 1,100,000 cordobas was met.

Many persons were instrumental in the success of the undertaking. Humberto Flores, Gonzalo Castellon, Rodolfo Mejia, Lloyd E. Wyse, and many others devoted long hours of voluntary service in formulating and carrying out plans to expedite the work.

Vision and Challenge

The First Baptist Church, Managua, with a membership of one thousand, is the mother of practically all the Baptist churches of the city. Her strategic position of leadership instills in the congregation an acute awareness of responsibility.

The church faces the challenge of the future with faith and vision. Promise of a new era in the history of the church finds the people united, happy, and willing to work. The cross atop the high bell tower stands as a symbol of Christian witness. In daily living

the people exemplify their motto: "In God we will do wonders." The newly dedicated church building stands as tangible proof of the sincerity of that motto.

ADOLFO ROBLETO

SOUTH INDIA

Grateful for Help

The college boys living in the Hostel Baptist Student Center, Andhra College, Guntur, South India, have written a note of appreciation for the money sent by American Baptists for additional hostel rooms.

Students Write Letter

The prefect of the center, P. Devasahayam, writes, "It is with an overwhelming sense of joy and gratitude to our kind benefactors that we mention briefly the highlights of the past ten months in our Hostel Baptist Student Center.

"This year, there was an unprecedented rush for admission. Last year the strength of the hostel was just thirty-eight. Now we have as many as sixty-seven living in the hostel. At first the rooms were a little too full, but the boys have shown a real spirit of adjustment and living together has proved a real schooling in practical community living. We have five new rooms added and two rooms have been renovated. In addition, we now have four small bathrooms, a septic tank, and a smokeless kitchen.

"As David Thoreau says, it is not much use if we have improved means turned to unimproved ends. On November 24, the members of the Baptist Youth Fellowship (here called the Lone Star Union), put on boards a one-act play in Telugu, along with other items of fun and frolic. We are



New building of the First Baptist Church, Managua, dedicated on March 1

CONTENTED!



Contented because of assured income and **enriched** by helping to advance Christ's kingdom through an annuity with the American Baptist Home Mission Societies.

Since 1857 The American Baptist Home Mission Society has made regular payments to its annuitants and since 1898 the Woman's American Baptist Home Mission Society has made regular payments to its annuitants. No payment has ever been missed. Each payment has been made promptly. Reserves greater than those required by the laws of the State of New York are maintained to assure regular payments and safety for the future. The most able investment counsel continually watches invested funds, and annuity accounts are periodically audited by the Department of Insurance of the State of New York.

* An annuity is a Special Gift Agreement by which the Home Mission Societies in exchange for a specified gift, agree to pay a definite sum semi-annually to the annuitant for the remainder of his life. A reserve fund is maintained to assure these lifetime payments. From the annuity program, involving all the Special Gift Agreements, the Societies receive substantial support annually for their mission work.

For information concerning annuities write to

William H. Rhoades, Treasurer, 164 Fifth Avenue, New York 10, N. Y.

Woman's American Baptist Home
Mission Society

The American Baptist Home
Mission Society

very happy to let you know that the proceeds all went to the Telugu Baptist church fund.

"I know I am fully voicing the feelings of my fellow students when I write to you how happily we get along under the firm but sympathetic shepherding of our very beloved missionary, Dr. Adams.

"I cannot close this message without expressing our heartfelt thanks to you and all the unnamed donors who have made it possible for so many of our poor youngsters to come to college, and to be given the privilege of staying in the Baptist Student Center—a homelike place with many pleasant memories for all of us."

Students Need Help

Without hostel accommodations most of our boys could not attend college. In the first place, most Christians are from the outcaste groups and cannot get rooms in the homes of many people. In the second place, many boys come to college at the age of fourteen, or younger, and their parents want supervision for them. In the third place, almost all boys need government assistance, which is granted only if they are living in an approved hostel.

Working with college students has been a real thrill. Tonight we have the last of the sixty-seven hostel boys in our home for an American dinner. Many of them do not care for the food, and eating with knives and forks is difficult, but they enjoy a chance to try, and they appreciate being invited into the missionaries' house for a meal. We sincerely hope and pray that the spiritual food they have gained during the year will play some part in the building of the kingdom of God here in India.

ELMER E. ADAMS

JAPAN

Bickel Memorial Church

A distinguished company gathered on a pine-covered promontory overlooking the Bay of Iwagi of the Japan Inland Sea. The date was November 30, 1956, and the occasion was the dedication of the Bickel Memorial Church, a structure that had taken ten years to come into being!

Among those who took part in the ceremony were Dr. and Mrs. Edward B. Willingham, representing the American Baptist Foreign Mission Societies; the secretary of the Japanese Baptist Convention; the mayor's representative; town councilmen, educational board members from the village of Iwagi; military personnel from Tokyo; and Christian workers from all over.

One Man's Dream

Few, if any, within the attending group knew as I did the story of eighty-year-old Mr. Murakami. It had been his dream and determined effort that had built the church in memory of Captain Luke Bickel. Captain



Mrs. Topping and Dr. and Mrs. E. B. Willingham. In the background is portrait of Captain Luke W. Bickel

Bickel had won Mr. Murakami to the Master and guided him to be an evangelist.

After the captain's death, Mr. Murakami for many years carried the load of responsibility for the island parishioners. At seventy years of age he retired to his own village of Iwagi to spend his last days. His village, which had openly opposed Captain Bickel and his work, had never accepted the gospel. Returning to his home, Mr. Murakami knew that here was a special field of evangelism calling to him. He told me, "I began to pray about it and I told the Lord that I absolutely refused to die until a church had been built in my town, and that the church should be named the Bickel Memorial Church."

Iwagi Island is situated in the west central group of the Inland Sea area in one of the most beautiful of all locations. Rugged hills rise like sentinels behind the village of Iwagi, and aqua blue waters bathe the white, sandy beaches of its waterfront. The Murakami clan has lived here for many generations. As a tribute to Evangelist Murakami and to the Christian cause, the clan bought a small hill on which they hoped a church would be erected some day.

Devotion to Task

How vividly I recall the first time Mr. Murakami took me to the top of this hill! It was so steep that I felt I was in the Alps. It seemed as if every step forward caused us to slip back four or five steps in the sandy soil! Mr. Murakami assured us that the

first thing he intended to do was to make a pathway up the hillside. "I shall do it myself," he continued, "for I have promised the Lord that it shall be done, and I look to him to give me the strength to accomplish it." It took Mr. Murakami five years to cut out and smooth that pathway to the hilltop, but in spite of his three score years and ten he did it all.

After ten years of praying and dreaming, funds gathered from Japan, plus a gift from the American Baptist Foreign Mission Societies, were in hand and a modest church and a parsonage were completed. With the dedication of the Bickel Memorial Church, Mr. Murakami's dream had come true.

EVELYN BICKEL TOPPING

OREGON

Anniversary Celebration

Two significant observances in Oregon, with emphasis on church extension, initiated the celebration of the 125th anniversary of The American Baptist Home Mission Society projected for 1957. The first event was the placing of a plaque by the society in the first Baptist church to be established west of the Rocky Mountains, the West Union Baptist Church, near Portland, in a service held on December 30, 1956. One hundred fifty-four persons were present. Mrs. W. C. Martin, president of the Oregon Baptist Convention, presided over the meeting.

Past Linked to Present

The past was linked to the present when Harry I. Jennings, pastor of the West Union church, offered the invocation and read the Scripture. Kenneth Scott Latourette, professor emeritus of missions and Oriental history at Yale University, a native Oregonian, delivered an address on the subject, "The Pioneer's Dream." Clifford G. Hansen, secretary of public relations of the American Baptist Home Mission Societies, unveiled the plaque, which was accepted by Stuart P. Benson, pastor of the Grant Park Baptist Church and chairman of the West Union committee of the Oregon Baptist Convention.

Church Established in 1844

The inscription reads: "West Union Baptist Church, established May 25, 1844. This plaque is placed by The American Baptist Home Mission Society in recognition of its 125th anniversary and in gratitude for the ministry of its missionaries, Rev. Hezekiah Johnson and Rev. Ezra Fisher, who were active in this the first Baptist church west of the Rocky Mountains.

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April, 1957

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January 1, 1957." D. Donald Peterson, chairman of the anniversary committee, gave the benediction.

On January 1, a banquet, followed by a service, was held at the First Baptist Church, Oregon City, the

oldest Baptist church west of the Mississippi in terms of continuous ministry. Lincoln B. Wadsworth, secretary of the department of church extension of the Home Mission Societies, was the banquet speaker on the subject "New Churches for a New Day." At the evening service Harry L. Dillin, president of Linfield College and of the American Baptist Convention, spoke on "Jubilee Resolutions." Dr. Latourette spoke on "The Pioneer's Heritage." Elmer C. Adams, executive secretary of the Oregon Baptist Convention, pronounced the benediction.

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CUBA

Colegios Internacionales

Colegios Internacionales, El Cristo, Cuba, reached its fiftieth birthday on February 5. The school was officially opened on February 5, 1907, in a meeting attended by the officials of the American Baptist Home Mission Societies, who had come from the United States for that important occasion. Since that time the principals and teachers of Colegios Internacionales have dedicated all their enthusiasm and energy to developing a greatly needed evangelical school in eastern Cuba.

This school is a link in a chain of 110 evangelical schools of various denominations situated in strategic places in our country. During the past few years in the province of Oriente, where Colegios Internacionales is located, about a dozen government secondary schools have been opened and many private schools founded. In the province of Oriente there are 176 private schools. In the midst of all this educational progress, Colegios Internacionales has a prominent place.

Present Enrollment

It has been several years since the enrollment of the school failed to reach three hundred. As of January, 1957, there were 316 students, distributed in the following ways: lower and upper primary school, 154; secondary school, 60; school of commerce, 102; total, 316. In the boarding department there were 113 students, both boys and girls. The boys' boarding department facilities are too small to accommodate all the students, and we have had to secure rooms in town to accommodate nine of them.

The school is helping with the education of twenty-one boys and girls from our churches who come on work scholarships. In addition, the school assists in the education of the children of teachers and employees, and we

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have twenty-four who receive their education free as day students. Three young men, who are doing their secondary work here, will go to the Baptist Seminary of Eastern Cuba for their ministerial training. We also have four scholarship day students from the public school who are studying in our secondary school and are among our most distinguished students. All attend church and three expect to be baptized.

Transportation

Since last year the school has had two buses for the transportation of students. Ninety students are transported daily from Santiago and intermediate points and from La Maya and intermediate points. Enrolled are seven American children whose parents live in Santiago. These are transported daily to and from school in the school station wagon. The American population of Santiago is continually growing, and in this entire area there is not an American school to give these children an education in English. Those who attend our school receive their education in Spanish.

Some of the buildings are fifty years old and need extensive repairs. We are concerned for the intellectual and economic improvement of our teachers. Each year we should like to acquire more trained personnel who would consider this work of teaching as a missionary service done for the school and for Cuban children and youth.

Celebration Postponed

We had plans for celebrating the fiftieth anniversary of Colegios Internacionales, but because of certain political difficulties in our country these had to be postponed. We are very sorry not to have the visit of the group of American Baptists who had planned to visit us. We hope that soon everything will be restored to normalcy in our land and that we may make plans for an appropriate celebration of the fifty years of this institution.

On this anniversary we think of all those who received their education at Colegios Internacionales. Here they received food for the body, for the intellect, and for the heart. Many today occupy positions of responsibility in government, in industry, in teaching, and in other areas of life.

One cannot measure the results of the educational and spiritual work of this school in the past fifty years. Nor can one calculate the results of the messages which we give in chapel and of the private conversations which we have with students.

On this fiftieth anniversary we dedicate ourselves anew to the task of continuing the glorious work initiated by

the founders of the school, trying always to be loyal and faithful to the Lord. May God help us and our brethren

in the United States who concern themselves so much for this school.

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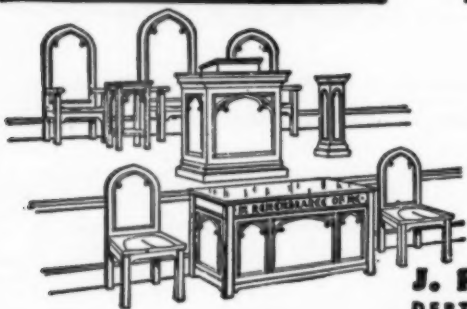
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Appointed

By the American Baptist Foreign Mission Societies, January 14: Mr. and Mrs. Gordon L. Bottemiller, the Belgian Congo; George S. Franke, Belgian Congo for a three-year term; Mary L. Burke, Japan; Mr. and Mrs. Norman V. Overly, Japan; Rev. and Mrs. Kenneth P. Losh, the Philippines; Dorothy E. Johnson, India; John Braisted Carman, India; and Gesina Wichers, India.

By the American Baptist Home Mission Societies, in cooperation with state conventions and city mission societies: Herbert L. Bulkley, Tinsman Avenue Baptist Church, Williamsport, Pa.; Herbert R. Cederberg, First Baptist Church, Marysville, Calif.; Donald B. Chunn, Morongo Valley Baptist Church, Morongo Valley, Calif., and Joshua Tree Baptist Church, Joshua Tree, Calif.; James Delkin, First Baptist Church, Milpitas, Calif.; Robert Fisher, Prekness Baptist Church, Paterson, N.J.; Carl Grafentine, church-extension project, Trenton, Mich.; Edmund Irvin, Maryvale Baptist Church, Phoenix, Ariz.; Ray L. McCoy, Bethel Baptist Church, Lansing, Mich.; John Shaeffer, Winnebago Indian Church, Wisconsin Dells, Wis.; Robert J. Smith, Englewood Christian Center, Chicago, Ill.; Robert L. Smith, First Baptist Church, Centerville, Calif.; Kenneth L. Stout, church-extension project, Barberton, Ohio; John Tennyson, Shady Knolls Baptist Church, Ypsilanti, Mich.

Furloughed

John S. Pixley, from Hospital Bautista, Managua, Nicaragua.

Resigned

Alonso Barbosa, Pueblo, Colo.; Millicent Engel, Cap Haitien, Haiti; Julia E. Johnson, Hamtramck, Mich.; Carlos A. Martinez, Yuma, Ariz.; H. Talmadge Phelps, Sacramento, Calif.

Died

Mrs. John A. Foote, missionary to Japan (1912-1951); at Emporia, Kans., February 20.

Fred B. Ford, missionary to the Philippines (1929-1931); at Boston, Mass., January 18.

Alice L. Randall, missionary to Assam and India (1929-1951); at Charleston, W.Va., January 21.

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Answers to Quiz on page 3

(1) World Day of Prayer. (2) The Baptist women. (3) 280,000. (4) *The Golden Gift*, Mr. and Mrs. Edmund C. Shaw. (5) True. (6) Use of Duplex envelopes. (7) John G. Koehler, Calvary, Providence, R. I. (8) Saul Kane. (9) 110. (10) True. (11) It was contributed for the ongoing work of the kingdom of God. (12) Baptist Education Day. (13) Twenty. (14) Virgil E. Foster. (15) Race, religious, and cultural prejudice. (16) How Christ-like we have been. (17) *Christ and the Modern Opportunity*.

April, 1957

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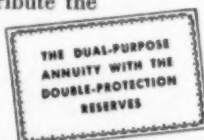
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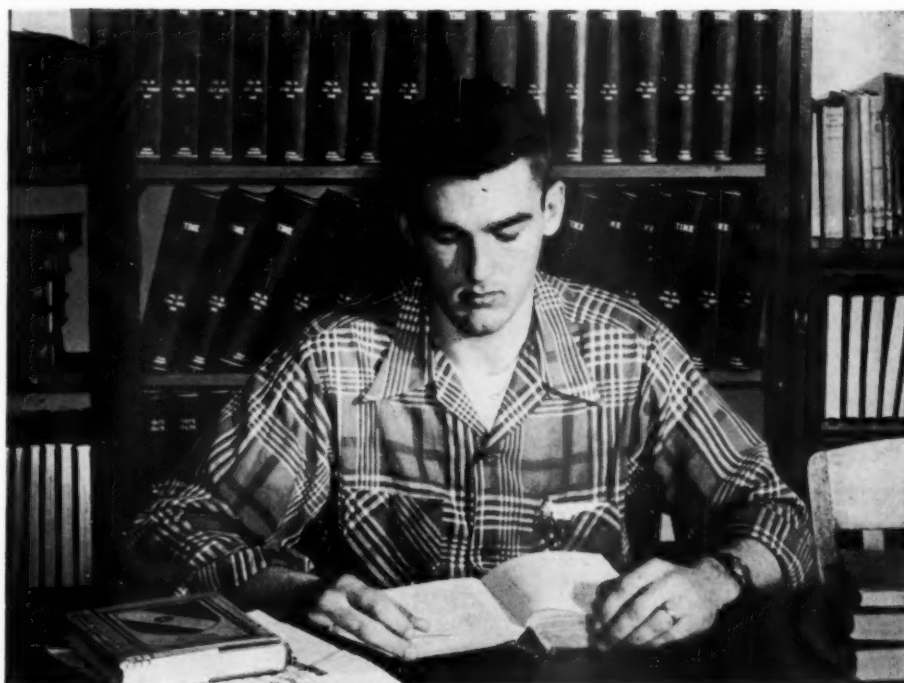
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